OJIBWA TEXTS

PART I

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Edited by FRANZ BOAS

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OJIBWA TEXTS

COLLECTED BY

WILLIAM JONES

EDITED BY TRUMAN MICHELSON

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PREFACE.

The material contained in the present volume represents part of the results obtained by the late William Jones in his work undertaken under the auspices of the Carnegie Institution during the years 1903, 1904, and 1905. During this period Dr. Jones was research assistant at the Carnegie Institution, and he was charged with the study of the Ojibwa tribes. Most of his investigations were carried on north of Lake Superior. During the year 1906, when he was still engaged in working up the results obtained during the journeys undertaken for the Carnegie Institution, he accepted a position in the Anthropological Department of the Field Museum of Natural History, Chicago.

He was immediately sent to the Philippine Islands to collect and study on behalf of the Museum. He took his manuscript material along, hoping to work on it in spare moments. During his researches in the Philippine Islands he was killed by the natives, and the manuscript material lay for a long time buried in Manila. Finally the Field Museum of Natural History sent a member of its staff, Mr. S. C. Simms, to rescue Dr. Jones's collections. He also found the manuscript which, at the request of Professor Boas, was turned over to him by the Carnegie Institution for the purpose of reporting on its condition. An agreement was reached between Professor Boas and the Carnegie Institution by which the Institution undertook to contribute to the expense of printing the collections. Professor Boas also obtained the co-operation of the

American Ethnological Society, and the editorial work on the collections was entrusted to the undersigned.

In the papers left by Dr. Jones the following prefatory note was found, which explains his plan of publication.

"The work presented in the following pages is the translation of a body of material that was taken down in text from several dialects of an Algonkin people called the Ojibwa. It was originally the purpose to bring out this translation at the same time with the text, but circumstances of various sorts have interfered with this plan: in consequence the offer of the texts for publication will be postponed. It is the plan to present with these texts a linguistic introduction dealing with the phonetics, morphology, and syntax of the Ojibwa language, together with a dictionary of stems to the same. Much work has already been done toward the fulfilment of this end, but it is not yet in a form to justify its publication.

"With this translation is an introduction treating of the material culture of the Ojibwas: it will serve as a means of rendering the narratives more intelligible. The narratives contain myth, primitive lore, sayings, and a good deal else bearing largely on the religious sentiment; they also contain traditional matter, some of which may be classed as historical. On account of the heterogeneous character of the work, it is hardly possible to present it in an orderly sequence. The plan of the present arrangement has been to group together as near as possible the parts that have an intimate connection; as, for example, tales that are variants of one another, or that have elements of a similar character, or that belong psychologically in a class by themselves. For this reason it has seemed best to break up some of the long narratives as given by the informants, and to mass together such parts of them as

deal with the same episodes. This arrangement readily offers means for an immediate comparison of the various forms in which a common tale is told.

"The work is to be taken largely as an attempt to get at the religious ideas of a people from their own point of view. As this point of view can be expressed only in terms of their own language, naturally the linguistic method had to be employed in the investigation. A speaker's own words were put down in text; and, since the object was not to find how well a narrative could be told, never was a version repeated a second time by the one who gave it. The form of the story in the text is that which the speaker told but once, at the first dictation.

Simplicity is a characteristic mark of the narratives throughout: they run along with such an even, quiet pace, that they leave an impression of dull monotony. They are told off in a matter-of-fact way, and conscious effort at rhetorical effect is feeble. The rare use of figures of speech, and the sudden turning of phrases for springing surprise, are suggestive facts, especially from the point of view of the form and construction of a narrative. Repetition is frequent, not only of an idea, but of an expression: stereotyped phrases constantly recur, verbs of saying, quotatives, and introductive adverbs being especially common. Quotatives have been in some cases difficult to handle, and equally as much trouble was given by introductive adverbs.

"The language of most of the material is conversational; the periods are short; sentences colloquial, seldom sustained, and often loose and incoherent. Vagueness of reference is common. The unconscious assumption on the part of the narrator that one is familiar with the background of a narrative, is one cause why so many of the statements, when taken as they stand, are unintelligible. This vague-

ness of effect is helped along by the tendency to abbreviated expression, — such as the frequent occurrence of a quotation without mention of the speaker, and the presence of subjects and objects without verbs, — thus rendering sentences often extremely elliptical.

"Other causes have operated in rendering the sense uncertain; such, for instance, as the interruption of the sequence of a passage, the interruption being due to the sudden appearance of persons for one cause or another, or whose presence was desirable, or to the response of some call, domestic, social, or ceremonial. In a less degree, the uncertainty of the sense of a passage has been due to the delay in translation.

"The language is spoken in word-sentences, and the rendering in English is generally longer. In a passage capable of more than one rendering, preference is given to the shorter. The inchoative character of a verb is always present, despite the fact that it may not be explicitly expressed in the stem. This inchoative sense is not always brought out in the translation; in particular, if the omission is not likely to interfere with the general meaning of a passage. As already stated, the English equivalent is generally longer than the original, and it has been the object to keep the length of the translation back as near as possible to that of the original. Frequently, however, the inchoative would be superfluous in the English idiom, hence in such instances it is left unexpressed in the translation. A common peculiarity is met with in the inception of an inchoative, a beginning-to-do or a beginning-to-be. It is enough in English to say that 'he commenced his work,' or that 'he started to grow in stature;' but it is common in Ojibwa to say that 'he began to commence his work,' or that 'he began to start to grow in stature.' The inception of this inchoative is seldom expressed in the translation.

"It was the plan to have the translation run as near as possible with the order of the ideas of the text; but this could not be maintained except within approximate limits. But with few exceptions, it was possible to keep the grammar of the translation close to that of the text. Where there was departure from the grammatical structure of the original, it was in cases where the sense would have been left in doubt if fidelity to syntax was adhered to: as, for example, the matter of plurality, which the Ojibwa often expressed by the use of singular nouns and verbs, but which in the translation are rendered according to sense; or when a passive could best be rendered by an active form, a personal by an impersonal, a transitive by an intransitive. Furthermore, the inchoative character of verbs is not always shown in the translation.

"The language contains grammatical gender, animate and inanimate. It may be said, that, as a rule, the animate refers to everything having the quality of life and movement; while the inanimate refers to all things without those qualities. 'Being' or 'creature' would be a general rendering of the animate, while 'thing' would express the inanimate. It has been found best in the translation to express gender somewhat as follows: animate as *masculine*, unless from the context the gender is *feminine;* and inanimate as *neuter*.

"Pronouns of the second person singular are rendered according to the English idiom; viz., 'thou' and 'thine' into 'you' and 'yours.' The form of the verb with the pronoun 'you' is made to take the place of the more consistent 'thou.'

"The plural of the first person in Ojibwa is treated differently from the way it is in English. In Ojibwa it is expressed in the terms of relationship which the speaker bears to the other two persons: hence there are two sets

of forms, — one including the first and second persons; and another, the first and third persons. This distinction is not maintained in the translation: it has not seemed necessary except in a few instances, for purposes of clearness.

"The paragraphs of the translation correspond to those in the text. Punctuation in both text and translation is the same for periods, colons, semicolons, and interrogation-signs, but irregular for commas and exclamation-marks. It has been found necessary, for purposes of clearness, to use commas in the translation where they are absent in the text.

"An effort was made to keep the translation as free as possible of Ojibwa words; but this could not be done absolutely, on account of the doubtful meaning of many terms (such as proper names); and in the introduction it was found necessary to give names of places, people, groups of people, and the like. The spelling of Ojibwa words in the translation does not always conform exactly to the orthography here shown. The vowels are about the same, but the consonantal sounds are about as they would generally be expressed in English.

Vowels.

"The vowels have their continental values, and their quantity is indicated by symbols. Thus: —

u . . . . like *u* in *full*.
ū . . . . long, like the vowel-sound in *loon*.
o . . . . like *o* in *fellow*.
ō . . . . long, like *o* in *no*.
ą . . . . like the vowel-sound in *hut*.
a . . . . like the vowel-sound in *not*.
ā . . . . long, like *a* in *alms*.
â . . . . broad, like *a* in *all*.
ä . . . . like the vowel-sound in *sham*.

e . . . . like *e* in *men*.
ē . . . . long, like the *a* in *tale*.
i . . . . like *i* in *sit*.
î . . . . shorter than the *i* in *sit*.
ī . . . . long, like the vowel-sound in *see*.

Diphthongs.

"The combination of two vowels into one sound is not frequent. There are probably but two clear diphthongs: —

ai . . . . like the diphthong in *my*.
au . . . . like the diphthong in *shout*.

"The movement of the voice off a long vowel is downward; hence $\bar{o}$ and $\bar{e}$ sometimes sound as if they might be o^u and e^i, where $\bar{o}^u$ would be almost like the diphthong in *toe*, and $\bar{e}^i$ like the diphthong in *day*.

Consonants.

ˢ . . . . a soft glottal stop.
ʿ . . . . a Greek spiritus asper denoting a whispered continuant before *h*, *k*, *t* and *p*.
h . . . . like *h* in *hall*.
ʿ*h* . . . . like *h*, but with a whisper preceding.
k . . . . like the *k*-sound in *call*.
ʿ*k* . . . . like *k*, but with a whisper before articulation.
g . . . . like *g* in *go*.
x . . . . like *ch* in German *Bach*, but less feeble.
c . . . . like *sh* in *she*.
j . . . . like the French *j* in *jour*.
s . . . . like the sound in English, but made with the tongue against the lower teeth.
z . . . . like the *z* in *zero*.
tc . . . . like *ch* in *charm*.
dc . . . . like *j* in *June*.
t . . . . like *t* in *tea*.
ʿ*t* . . . . like *t*, but with a whisper before articulation.
d . . . . like *d* in *day*.
n . . . . like the same sound in English.
p . . . . like *p* in *pen*.

'*p* . . . . like *p*, but with a whisper preceding.
b . . . . like *b* in *boy*.
m . . . . like the sound in English.
y . . . . like *y* in *you*.
w . . . . like *w* in *war*.

"The consonants can be graphically shown in tabular view thus: —

	Stops.		Spirants and affricatives.		Nasals.
	Surd.	Sonant.	Surd.	Sonant.	
Glottal	ʔ				
Post-palatal	k	g	x		[1]
Palatal	'k				
Alveolar			c, tc	j, dc [2]	
Dental	t 't	d	s, ts	z, ds [3]	n
Labial	p 'p	b			m
			h, 'h, w	y	

"I am indebted to many who have lent aid in furthering the work, — to many Ojibwas, among whom may first be mentioned the names of five whose narratives are here in translation. By accident they all happen to be of the Bull-Head totem. First is Mrs. Marie Syrette of Fort William, Ontario. She grew up at Lake Nipigon, where dwell Ojibwas of Lake Superior, and to which place come those that live on the height of land and along the rivers flowing towards Hudson Bay. She is well versed in the

[1] The nasal of this series is found only before *g* and *k*, and hence transcribed by the dental nasal, *n*. Nasal vowels are indicated by a superior *n*. The Ojibwa surds are not aspirated as in English. Superior vowels following other vowels indicate weakly articulated sonant vowels. — T. M.

[2] Better *dj*. — T. M.

[3] Better *dz*. — T. M.

lore of all these people. In Ojibwa she is called Kūgigēpinäsi'kwä ('Forever-Bird-Woman'). Next is John Pinesi (Penessi, Penassie), chief of the Fort William Ojibwas. No name is better spoken of or more widely known by the Canadian Ojibwas than that of this fine, old man. His surname comes from an abbreviation of his Ojibwa name, which is Kāgigē pinasi ('Forever-Bird'), and by that name he is more familiarly known. He knows the Ojibwas from Manitoulin Island to the Sault, and all that live along the north shore of Lake Superior to Grand Marais. He has been among those who live on Rainy River, Lake of the Woods, and those who live on the height of land; but he is more familiar with the Ojibwas that inhabit the shore country between Kanustiquia River and the Sault, for it was in this vast region that lay the scenes and experiences of his life, from childhood to old age. The third is Wâsāgunackąng ("He-that-leaves-the-Imprint-of-his-Foot-shining-in-the-Snow"). He is now an old man, bent with age, living at Pelican Lake, near the Bois Fort Reservation, in Minnesota. He grew up on Rainy River, Rainy Lake, and the Lake of the Woods. The fourth is his nephew, Midāsuga^{n}j ('Ten-Claw'), living at Bois Fort. He visits with the Red Lake Ojibwas on the west, and with those of Rainy River on the north and east. He is a man of middle age, of strong physique, energetic, well built, intelligent, and of the number frequently called upon to take leading part in ceremony. The last is Mādcī'gābō' ('Begins-to-Rise-to-his-Feet'). He is chief of the Bear Island Ojibwas of Leech Lake in Minnesota. Unfortunately but two of his narratives appear in the collection. His help was utilized in another way, — in going rapidly over the whole collection to see what was familiar to his group of Ojibwas, and what was not. To be mentioned with him in this connection is Nīgāni-

pinäs ('Bird-on-Ahead'), the head chief of the Pillager Ojibwas, of Leech Lake, Minnesota. He is better known by the whites under the name of Flat-Mouth, — the name of his father, who was one of the great chiefs of the Ojibwas. He is also of the Bull-Head totem. Flat-Mouth was exceedingly helpful. It can be said that for acquaintance and knowledge he is to the Ojibwas west and northwest of Lake Superior what Forever-Bird is to those of the north shore of Lake Superior. He is probably more familiar with the Ojibwas south of Lake Superior than Forever-Bird is with the Ojibwas of Manitoulin Island and thereabouts. He has journeyed back and forth for years between Leech Lake and the Lake of the Woods, stopping for long periods at a time at Red Lake, Rainy River, and Rainy Lake. He practises magic, soothsaying, and is one of the foremost members of the mystic rite. He was acquainted with all the materials of the text, and was familiar with the various peculiarities of dialect. Texts from him and Begins-to-Rise-to-his-Feet would have completed the circuit I had set out to make, — a circuit that would have contained practically all the important tales known among the Ojibwas, wherever they are found; but, under circumstances of the moment, I had to rest content with the service which they kindly gave in checking up what I had already gathered.

"To three English-speaking Ojibwas I am under obligations for the help they gave in a more restricted sense, — to Mrs. Milise Millet, the daughter of Mrs. Marie Syrette, of Fort William, Ontario; to Joseph Morrison of White Earth (?); and to William Butcher of Leech Lake, Minnesota. The aid rendered by them individually was not quite the same in each case. Mrs. Millet was quick at syntax. Morrison was proficient in throwing into idiomatic English the meaning of an Ojibwa passage. In this partic-

ular sense, he is probably the ablest interpreter of Ojibwa now to be found. Butcher's familiarity with the life of the old-time people and with the background of the material of the text was of great assistance. It was of a world that he knew well, and for which he had a sympathetic feeling (in it he had been reared), and of which he had become so much a part that it was easy for him to interpret in terms of that experience.

"I take this opportunity of acknowledging the many courtesies extended me by officials of the Canadian Pacific, Great Northern, and Northwestern Railroads. To Dr. George A. Dorsey, Curator of Anthropology of the Field Museum of Natural History at Chicago, and to Dr. Clark Wissler, Curator of Anthropology of the American Museum of Natural History at New York, I am indebted for generous assistance kindly given at various times in various ways. I cannot leave unmentioned the name of the late William Wells Newell, who watched the work with lively interest from its very beginning. It was his desire that the work be brought out by the Cambridge Branch of the American Folk-Lore Society, on account of the fact that in the texts were the myths from which Longfellow derived the materials for the 'Song of Hiawatha.' I am under special obligations to Professor Franz Boas of Columbia University for his constant assistance at all times, and for the kindly interest he took in the work from the very beginning. He pointed out the field, suggested lines of investigation, provided means for carrying on the work: hence to him is largely due whatever results the work may have for the scientific study of the lore of a primitive people."

Circumstances have forced me to modify Dr. Jones's original plan. It has seemed best, after long delay, to

bring out both text and translation, and to postpone a vocabulary and grammatical discussion till a future time.

The editor decided to abandon the arrangement of the tales according to the method suggested by Dr. Jones, and to give the tales rather in the order in which they were told. By doing so, the individuality of each narrator could be brought out more clearly. So far as is at present known, the provenience and authorship of the tales are as follows: —

Series 1 (Nos. 1–18). Bois Fort: Wâsagunäckąnk.
Series 2 (Nos. 19–32). Bois Fort: probably Midāsuga"j.
Series 3 (Nos. 33–38). Bois Fort: probably Midāsuga"j.
Series 4 (No. 39). Bois Fort: Wâsagunäckąnk.
Series 5 (Nos. 40–42). Bois Fort: probably Wâsagunäckąnk.
Series 6 (No. 43). Leech Lake: Mādcīgābō.
Series 7 (Nos. 44–56). Fort William: Penessi.
Series 8 (Nos. 57–63). Fort William: Mrs. Syrette.

It should be expressly noted that Dr. Jones had contemplated publishing the Indian text later, not in conjunction with the English translation. Doubtless he would have revised it; for a critical examination shows that these Ojibwa texts are especially valuable for their literary, and less so for their phonetic, accuracy. Yet, on the whole, it seemed entirely feasible to print the texts as he left them.

It may not be inappropriate to outline here my task. The first thing to determine was what Indian originals corresponded with the English translations; and, secondly, to harmonize their paragraphing and punctuation, for it appeared Dr. Jones's plans regarding them (*vide supra*) had not been carried out. I have revised the Indian text of Part II and inserted the proper diacritical marks on the basis of Dr. Jones's field-notes, as it was apparent that the typewritten copy was made by a person who had no knowledge of Ojibwa. Where these field-notes have failed me (happily, in only a few instances), I have

relied on Ojibwa informants and my own slight knowledge of Ojibwa. Here and there some phrases which were left untranslated by Dr. Jones have been translated by me on the basis of Dr. Jones's note-books. Where I am wholly responsible for the translation, a footnote will show it.

The contents of Part I contain little, if any, new material for Ojibwa mythology. The works of Schoolcraft, Kohl, Radin, De Jong, cover more or less the same ground. Skinner's "Notes on the Eastern Cree and Northern Saulteaux" should also be mentioned in this connection.

Part II of the "Ojibwa Texts" is in press, and it is hoped that it may be issued soon. Another volume, dealing with Ojibwa ethnology, is being prepared by me for publication by the Bureau of American Ethnology.

The following papers have been issued, based on Dr. Jones's manuscript material: —

Notes on Fox Indians (Journal of American Folk-Lore, Vol. XXIV, pp. 209–237).

Ojibwa Tales from the North Shore of Lake Superior (*Ibid.*, Vol. XXIX, pp. 368–391).

Kickapoo Tales (Publications of the American Ethnological Society, Vol. IX, 143 pp.).

TRUMAN MICHELSON.

Washington, D.C.,
November, 1916.

OJIBWA TEXTS

BY

William Jones

Edited by Truman Michelson

I—PUBL. AMER. ETHN. SOC. VOL. VII.

I. — NÄNABUSHU TALES.

SERIES I. Nos. 1–18.

1. The Birth of Nänabushu.

Uwīgiwāmiwạg anicinābäg, mindimōyä^{n} udānisạn uwīdigämān. Ninguting uganōnān īni′^{u} udānisạn: "Ambäsạnō nindānis aiyāngwāmizin. Wīnōndawicin kä·i·ninān. Kägätsa ningitciku'tātc, kīnạnīsānänimin. Kägu wī'kā ijitcikä'kän ōwiti nīngābī·ạ·nung tciināsamapiyạn sāga·ạ·mạn.[1] Kägō kīga·i·ji·ạ·yā kīcpin 'i^{ɛ}i′widi ināsạmạpiyạn. Mī·i·wisa äjinanīsānäniminān. Aiyāngwāmisin 'i^{ɛ}i′^{u} nōngumäninān tci·i·jictcigäyạn; kiga·i·nigā'tōn kīya′^{u}. Mīsai i^{u} äninān."

Ānic mīsagu i^{u}, ānīc mīsa kä^{e}gä't aiyāngwāmisigobạnän 'a^{ɛ}a′^{u} i'kwä wäckinīgi'kwäwit.[2] Kāwīn wī'ka ininiwạn päcu′ ogīwâbạmāsīn. Ningutingigu kā·i·ciwạniwisit a^{u} uckinīgi'kwä; mīdạc a'pī sāga·a·mugubạnän kā·i·ji·i·nāsạmabit nīngābī·ạ·nung mīdạc a'pī nōndamugubạnän pīdwäwäyānimạtinig. Kāijiki'kändạnk ta'kācit i·i·widi osāga·ạ·mōwining.[3]

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[1] Sāga·a·mạn, "when you go out," a euphemistic expression.

[2] Wäckinīgi'kwäwit, "who was a maiden," or "a woman young in years."

I. — NÄNABUSHU TALES.

SERIES I. Nos. 1–18.

1. The Birth of Nänabushu.

In a wigwam lived some people, an old woman with her daughter dwelt. Once she spoke to her daughter, saying: "I beg of you, my daughter, be on your guard. I would have you listen to what I am going to tell you. Verily, am I greatly afraid, I am in fear for you. Never bring to pass when you go out[1] that you sit facing toward this westward way. Something will happen to you if toward that way you sit facing. That is what causes me to entertain fears for you. Be careful to give heed to that which I now tell you to do; (or else) you will bring (an evil) fate upon yourself. Now that was what I had to tell you."

Now such was the way it was, for it was true that at the time heedful was this woman who was a maiden.[2] Never with men had she intimate association. But once on a time unmindful became the maiden; so when out of doors she went (and) afterwards sat down facing the west, then heard she the sound of wind coming hitherward. When she felt it, she was chilled there at the place of the passage out.[3] Accordingly she quickly leaped

[3] Osāga·a·mōwining, "at the place of the passage out," a euphemistic expression for the vulva.

Mīdąc äjipąsigundcisät. "Nimāmā, nąckäginīn, kā·i·ji·ą·yāyān! mīgąnabątc kā·i·jiyąn äji·ą·yāyān."

Kā·i·jikąnōnāt a·a·u mindimōyä īni′u udānisąn: "Mämindagä gigi·i·nigā'tōn kīya′u." Ānīc mīsa iu cigwa gīmawit au mindimōyä. "Ānīc mīgu iu nindānis, īnigā'tōyąn kīya′u. Nąckäguta kä·i·jiwäbisiyąn. Awiya kīpindigäwąg kīyawing, mīgu iu nindānis, īnigāsiyąn. Kāwīn anicinābäwisiwąg kā'pindigäwād imāsa giyąwing. Kāwīn wāsa iu tcinīgiwād. Na, mīdąc īgiu kāgusągwa."

Ānīc nąckädąc kumāgu ya'pī mīsągū kīnōndawāt a·a·wisa mindamōyä awīya mądwägī'kāndinit. Ugīki'känimā anāmaya·ī·tąnwäwätąminit. Mīdąc mōjąg kīmawit 'aᵉa′u mindimoyä. Mīdąc kägä't i·i·mā kīkwaya'kwänimāt tcipimādisisinit īni′u udānisąn. Ānīc ogīnōndawāsa 'iᵉi′u gā'kāndinit, 'iᵉi′mā umisadāning tąnwäwätąminit. 'Oᵉo′widąc mądwäi'kidōwan: "Nīn nīngasazī'kis."[1]

"Kāwīn," mądwäi'kitō päᵉjik bīnicigu i'kido au päᵉjik: "Kāwīn kidāzązīkisisī. Nīnîsa ningasązīkis.

Ānīc mīsā'pąnä mawit au mindimoyä pisindawāt 'īᵉi′u gā'kāndinit. Ugīkikänimā au mindimōyä 'iᵉi′u wātącinit 'iᵉi′uu· ō·cicäⁿyaᵉ.

Na, mīdąc 'iᵉi′u ä'kidowāt nągāwäbinitīwāt (ayāni) ānawisāga·ą·mōwāt. Igiwidąc ānind ānugī·i·'kitōwąg: "Kägu pina! kiga·i·niga·ā·nān kuca kimāmānān. Wäwäni pinągu sāga·ą ndā," ānu·i·'kidōwąg.

[1] Ningasazī'kis, "I want to be the first brought forth;" more literally, "I want to be the eldest."

to her feet. "O my mother, behold the state that I am in! It may be that what you told me of is the matter with me."

Then spoke the old woman to her daughter, saying: "Exceeding harm have you done to yourself." So therefore then did the old woman weep. "Now therefore, my daughter, have you done yourself a hurt. You shall learn what will happen to you. Certain beings have entered into your body: therefore, my daughter, you are in a pitiable state. They are not human beings that have gone inside of you there. The time is not far distant before they will be born. Therefore it was they whom I feared."

Now, lo, in the course of time did the old women hear the sound of beings that were quarrelling one with another. She knew by the sound of their voices that they were inside. And so without ceasing did the old woman weep. It was true that then was she sure that her daughter would not live. Now she heard them quarrelling one with another, there in her (daughter's) belly the sound of their voices could be heard. This was what one was heard to say: "I wish to be the first brought forth." [1]

"No," one was heard saying, even did one say, "you cannot be the first-born. I am the one to be the eldest."

It was natural that all the while the old woman should weep as she listened to them quarrelling one with another. Knowledge of them had the old woman as to how many would her grandchildren be.

Hark! this was what they said as they pushed one another back from the place where they tried in vain to go out. But others of them tried, but to no purpose, to say: "Don't, please! We shall surely do injury to our mother. In proper order please let us go out," (thus) in vain they said.

Kāwīndąc ijiminwädaⁿzīwąg īgi′ᵘ, wasāzī‘kizitcig. Mīdąc ‘iᵉi′ᵘ ä‘kidowāt cigwa ąnōtcigu wī·i·jisāga·ą·mowād. Päjik ugīwâbąndān wāsa‘kunänig. “Ānīc mī·i·mā kwayą‘k nīn wā·i·jāyān.” Mīdąc a‘pi kīkagwätąnimitiwād awänän aᵘ ni‘tąm käsāga·ą·nk, mīdąc iᵘ kā·i·jipīguckawāwād īni′ᵘ umāmā·i·wān.[1]

Wī‘kāgu ningutci pąpā·i·nābit mindimōyä ugimi‘kān miskwi pąngī. Mīsa wīgwās äjipāpągunąng. Mīdąc imā kā·i·ji·a·‘tōd wīgwāsing ‘iᵉi′ᵘ miskwi kā·i·jikackąckwämągi-nąng, mīsa′ kā·i·jina·i·nąng. Ānīc pītcīnąg ugīwâbąndān. Ningudingigu āpąckwämąginąng ugīwâbąmān ąbinōdciyąn, mīgu ‘iᵉi′ᵘ kīkąnōnigut, o·o·dac ogī·i·gōn: “Nō‘komis,” ogī·i·gōn a‘pī känōnigut. Ānīc mīsa cigwa ugī·i·gōn: “Gīki‘känimna ayāwiyān? Nīnîsa Nänabucu.

2. The Theft of Fire.

Ānīc mīsa iᵘ cīgwa kīni‘tawigi·a·t ‘aᵉa′ᵘ mindimōyä.

Mīsa iᵘ cayīgwa ugī·i·nān ini′ᵘ ō‘kumisąn: “Kāwīnîna ningutci anicinābäg kiki‘känimāsīg tci·ą·yāwāt?”

“Äyeᵉ,” ugī·i·gōn īni ō‘kumisąn. “O·o·widi′ agāmiki‘tcigąmi ayāwag īgi′ᵘ anīcinābäg.”

“Kunagä‘kā udayāsīnawātug ‘iᵉi′ᵘ ickudä?”

“Äyeᵉ,” ugī·i·gōn īniᵘ ō‘kumisąn; “Kägä‘t utāiyānāwa ‘iᵉi′ᵘ ickudä.”

O·o·widac ugī·i·nān īni′ᵘ ō‘kumisąn: “Ąmbäsanō, ninganāsi‘kān ‘iᵉi′ᵘ ickudä,” ugi·i·nān īni′ᵘ ō‘kumisąn. O·ō·widąc ugī·i·gōn īni′ᵘ ō‘kumisąn: “Kāwīn kidākąckitōsīn. Kägä‘t

[1] It is said that four was the number of them that thus came forth: Nänabushu,

But not content with the idea were they who wished to be the eldest. Therefore then they said that now from different places they wished to go out. One saw where there was light. "Now, straight by this very way do I wish to go." And so while they were debating among themselves as to who should be the first to go out, then was when they burst open their mother.[1]

After a while at a certain place where round about the old woman was looking she found a clot of blood. Thereupon some birch-bark she began peeling (from a tree). And now, after she had put the blood upon the bark, she then folded the bark over it, and laid it away. Naturally, by and by she looked at it. Now, once when she opened the bark she beheld a babe, whereupon she was addressed, and this is what she was told: "O my grandmother!" she was told at the time that she was addressed. So now this was what she was told: "Do you know who I am? Why, I am Nänabushu."

2. The Theft of Fire.

So accordingly then did the old woman bring him up.

And so by and by he said to his grandmother: "Don't you know of a place where there are some people."

"Yes," he was told by his grandmother. "In yonder direction on the farther shore of the sea are some people."

"I am curious to know if they do not possess fire."

"Yes," he was told by his grandmother; "truly, they do possess some fire."

Now, this was what he said to his grandmother: "Please let me go fetch the fire," he said to his grandmother. And this was what he was told by his grandmother:

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the deer, the chickadee, and the Sun. It is said that the deer was one of the very first animals to be created.

ā'pidci ogạnawändānāwā i·i·wisa ändāwāt. A'kiwä^{n}zī i·i·mā ayā. Mīgu a'pạnä tạsing kījigạtinig asạbin uji·a·t. Kāwīn wī'ka ningutci·i·jāsī, mīgu a'pạnä imā pīndik ayāt. Nī^{n}jiwa^{ɛ}idạc 'i^{ɛ}i'^{u} ōtānisa^{ɛ}, mīyä'ta i^{u} mōjạg ạgwạtcing äyānit."

O·o·widạc ugī·i·nān īni'^{u} ō'kumisan: "Mā'nū ninga·i·jā," ogī·i·nān īni'^{u} ō'kumisạn.

"Awawa," ugī·i·gōn īni'^{u} ō'kumisạn.

Ānīc mīsa a'pī cigwa kā·i·'kidut: "Ạmbäsạnō tạgackatin 'o^{ɛ}ō ki'tcigạmi, wīgwāsabakwāng tawīapī'tadin o·o· ki-'tcigạmi."

Mīsa gägät kā·i·jiwäbạtinig iwisa kā·i·'kidut.

"O·o·widạc ninga·i·jināgus," ki·i·'kido; "Nîndawā ningawâbōsō^{n}si^{u}." Ānīc mīsa kägä't kā·i·jināgusit. Mīsa cigwa kīmādciyātạgā'kwạt. Mīsa kägä't kāwīn kī'twājinsī. Ānīc mīsa ugiki'känimän 'i·i·mā ayānit 'i^{ɛ}i'^{u} anicinābä^{ɛ}. Mīdạc imā kā·i·jitạgwicing i·i·mā wända·i·bīnit, o·o·widạc kī·i·nändạm: "Ạmbägicsa pinibinātit a·a·wi'kwä," kī·i·nändạm. O·o·widạc ki·i·jitcigä iimā wā·u·gwābạiminit 'i^{ɛ}i'^{u} nibi, mīdạc kā·i·ji·a·gwäwäba·u·gut 'i^{ɛ}i'^{u} ki'tcigạmi mī·i·mā^{n} kīti'tipā·u·gut mī·i·mā īni 'kwäwạn kä·u·ndcigwāba·i·bīnit. O·o·widạc kīi'kido: "Ạmbäsạnō ningawawīyatänimik." Ānīc mīsa a'kawâbamāt tcibināsibīnit. Kunīginīn, kägä't ugīwâbạmän pīdāsạmusänit.

Mīdạc cigwa imā^{n} tạgwicinōn imāsa ayāt, cayīgwa ugīgwāba·a·mini.

Kā·i·jimī'kawâbamigut mīsa kā'pī·i·zitäpipinigut. Mīdạc 'i^{ɛ}i'^{u} kā·i·jisī'kōpīginigut kā·i·jikīwäwinigut o·o·widi kā·i·ji-

"Not will you be able to succeed. Truly, a very careful watch do they keep over it there where they dwell. An old man at the place abides. And all the while, as often as the day comes round, upon a net he works. Never anywhere does he go, but always there indoors he remains. Now, two are those daughters of his, and only they are continually out of doors."

And this he said to his grandmother: "Nevertheless I will go," he said to his grandmother.

"Very well," he was told by his grandmother.

Now, this was what he then said afterwards: "I will that the sea shall freeze, as thick as the birch-bark covering of the lodge so let this sea freeze."

It was true that it happened according as he had said.

"Now, this is the way I shall look," he said. "I will that I become a hare." So accordingly that truly was the way he looked. Thereupon he then started on his way over the ice. It was true that he did not break through (the ice). Of course it was so that he knew that at yonder place the people were abiding. And so after he was come at the place where they drew water, this then he thought: "I wish that for water some woman would come," he thought. And this he did there where she intended to dip up water: that after he was washed up by the waves of the sea, then he was tossed rolling to the place from which the woman was to draw water. And this he said: "I wish that she would take me for a plaything." So thereupon he lay in wait for her to come for water. Lo, truly he beheld her walking hitherward.

Thereupon soon was she come at the place where he was, at once she dipped out the water.

As soon as he was discovered, forthwith was he seized upon. And after the water had been rubbed from him, then was he taken over there to her home; in the bosom

pīndōmowint[1] i^{u} wīya$'^{u}$. Mīsa', kā·i·jipīndigąnigut kägä't ogīwâbąmān a'kiwä^{n}ziyąn nąmadąbinit. Kägä't asąbi'käwąn.

O·o·widąc ogī·i·nān 'a^{ɛ}awi'kwä īni$'^{u}$ ōmisäyąn: "Nackäginīn," ugī·i·nān kīmōdc īni$'^{u}$ omisäyąn. "Nąckäginīn wā^{ɛ}·a·^{u} kāmi'kawąg, wâbōzōns. Ąmbä·ä·tątą; wawiya tätāgusi wa^{ɛ}a^{u} wâbōzōns! Ąmbäsąnō käyä gīn wawiyatänim nimisä^{n} wa·a·wisa wâbōzōns."

O·o·widąc ugī·i·gōn īni$'^{u}$ umisäyąn: "Kīga·a·yāwigunān kōsinān kīga·u·nsumigunān," ugī·i·gōn īnōmisäyąn; kīmōdcidąc ugī·i·gōn īni$'^{u}$ omisäyąn.

Mīdąc 'i^{ɛ}i$'^{u}$ kā·i·jinąndōbągwid kā·i·jipągitinigut ī·i·mā tcīgickudä wī'pängwāwäsągut. Mīdąc 'i^{ɛ}·i'·^{u} pā'piwād īgi$'^{u}$ i'kwäwąg wawīyądänimāwāt īni$'^{u}$ wâbōzōnsąn.

Äjiki'känimiguwāt īni$'^{u}$ ōsiwān. "Kitōmbīgisim," ugī·i·guwān īni$'^{u}$ ōsiwān.

'O^{ɛ}ōwidąc ogi·i·nāwān īni$'^{u}$ ōsiwān: "Nąckäginīn," ogīināwān. "Nąckäkinīn wa^{s}a^{u} wâbōzōns."

"Cä!" ugīiguwān īni$'^{u}$ ōsiwān. "Kāwīnina kigīnōnta^{n}zīm īgi$'^{u}$ mąnitōg 'i^{ɛ}i$'^{u}$ ginīgiwād? kānamī a^{u} pä^{c}jik āwizītug. Awī·a·sik," ugī·i·guwān īni$'^{u}$ ōsiwān. "Kägätsa kīgągībātisîm 'i^{ɛ}i'wisa kī·o·tā'pinäg."

O·o·widąc kī·i·'kito awi'kwä: "Ätątąkuca nīwawiyatänimā 'a^{ɛ}a'wisa wâbōsōns." O·o·widąc ogī·i·nān īni$'^{u}$ ōsąn: "Ānīn kägī·i·jināgwa'k[2] 'i^{ɛ}i'wisa käwâbōsōnsiwit 'a^{ɛ}a$'^{u}$ mąnitō?" ogī·i·nān īni$'^{u}$ ōsąn.

O^{ɛ}owidąc kī·i·'kidō: "Kägätsa kāwīn kini'tānōndązī. Kāwīnina kiwâbamisī ä'pitcināgusiyān?"

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[1] Kā·i·jipīndōmowint i^{u} wīya'^{u}, "in the bosom of her garment she put the creature;" literally, "in the bosom of her garment was put its body."

of her garment she put the creature.[1] And after he had been carried inside, truly he saw an old man that was seated (there). Sure enough, he was at work making a net.

And this said the woman to her elder sister: "I say," said she in secret to her elder sister, "see this creature that I have found, a little bunny! Oh, such a cunning thing is this dear little bunny! I wish you would also think it cunning, elder sister, this little bunny."

Now, this was she told by her elder sister: "We shall be scolded by our father, on account of it shall we be taken to task," she was told by her elder sister; and in secret she was told by her elder sister.

Accordingly, after she had searched in the bosom of her garment, then was he placed there beside the fire, that from the heat his hair might become dry. Thereupon laughed the women as they made a pet of the little bunny.

Then they were found out by their father. "You are noisy," they were told by their father.

And this they said to their father: "See this," they said to him, "see this little bunny!"

"Beware!" they were told by their father. "Have you not heard of the manitous how they were born? Perhaps this might be one of them. Go put it where you got it," they were told by their father. "Truly, indeed, were you foolish to take it."

And this said the woman: "Such a precious pet do I think this little bunny!" And this she said to her father: "How is it possible for[2] a manitou to be a little bunny?" she said to her father.

And this he said: "Truly, indeed, you are not heedful of what is told you. Do you not behold me, how far in years I am?"

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[2] Ānīn kägī·i·jināgwa'k, "how is it possible for . . .;" more literally, "how would it look or seem for . . ."

O^{ɛ}owidạc kīicitcigä ‘a^{ɛ}a$'^{u}$ i‘kwä, nawandicigu ogī·a·biswān īni$'^{u}$ wâbōzōnsạn; ‘i^{ɛ}i$'$wisa wī‘pängwawäswāt kā·i·jikwä‘kwäkicimāt imā tcīgickutä.

O·o·widạc kī·i·nändam ‘a^{ɛ}a$'^{u}$ Nänabucu: “Mīmāwīni·i·^{u} cigwa pängwāwäsowānän.”

Ānīc ōpā‘pi·ā·wān īgi$'^{u}$ i‘kwäwạg.

O·o·widạc kī·i·nändạm: “Ạmbäsạnō ningapa‘kinäs.” Kä^{c}gä‘t äjipa‘kinäzut. Kā·i·jinawatisut kāijisāgitcikwāskwạnit.

Ō·o·widac kī·i·‘kitōwạg īgi$'^{u}$ i‘kwäwạg. “Nạckäginīn, osāgitcipạtwātān ‘i^{ɛ}i$'^{u}$ ickutä!” utināwān īni$'^{u}$ ōsiwān.

“A·ī·!” kī·i·‘kito ‘a^{ɛ}a$'^{u}$ a‘kiwä^{n}zī; “kägä‘tsa kāwīn kini·‘tānōnta^{n}zīm kägō ānu·i·guyägin. Kāna mīya^{ɛ}a^{u} (‘a·a·^{u}) pä^{c}jik mạnitō [1] pạma‘kạminạnk i^{u} kitickutäminān.” Kā·i·jipạsiguntcisät ‘a^{ɛ}a$'^{u}$ a‘kiwä^{n}zī ānugī mawinạtạng ‘i^{ɛ}i$'^{u}$ utcīmān. Ānugī·i·jimatābīwäpinạng, mīdạc kā·i·jimi‘kwạmī·‘kānig. Mīdạc anicāgu kā·i·cigạnawâbamāwāt micạwiki·‘tcigạmi ani·o·cāwackwa‘kunänit, mīdạc pīnic kā·i·jipickwâpạmāwāt. Ānīc kīgwīnawiijitcigäwạg.

Mīdạc cīgwa otäbâbạndān ändāwāt [2] wu^{ɛ}·ō·widạc ogī·i·nān īni$'^{u}$ ō‘kumisạn tcibwāmādcāt: “Ạcwīn, māgicā kä^{c}gä‘t pītōyān ‘i^{ɛ}i$'^{u}$ ickutä,” ogī·i·nān īni$'^{u}$ ō‘kumisạn. Kā·i·jikạnōnāt a‘pītäbābạndạnk ‘i^{ɛ}i$'^{u}$ ändāwāt, o^{ɛ}·ō· ogī·i·nān a‘pi pāndigäsät īni$'^{u}$ ō‘kumisạn: “Ā‘tawäpicin nintcāgis, nō‘kō!”

Mīdạc kä^{c}gä‘t kā·i·ji·ā·‘tawäpināt ‘a^{ɛ}a$'^{u}$ mindimoyä.

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[1] Mīya^{ɛ}a^{u} pä^{c}jik manitō, “it is one of the manitous;” more literally, “it is a certain manitou.”

Now, this the woman did: in spite of what she was told, she exposed the little bunny to the heat of the fire; that she might dry its hair, she turned it over with its other side near the fire.

And this thought Nänabushu: "By this time surely must I be dry from the heat."

Yet at him laughed the women.

And this he thought: "I wish a spark would fall upon me." Sure enough, a spark fell upon him. After he was set on fire, then out of doors he leaped.

And this said the women: "Look at him, out of doors is he running with the fire!" they said to their father.

"Too bad!" said the old man. "Truly, indeed, are you unheedful of what is told you. Doubtless it is one of the manitous[1] that has come to take away this fire of ours." Then, leaping to his feet, the old man ran to his canoe; but it was of no avail. He flung his canoe into the water; but it was of no use, for it was frozen with ice. And all they could do was to watch (the hare) far out on the great expanse burning with a blue flame, (watching him) till they beheld him pass out of sight. Of course they were helpless to do anything.

And then presently he was coming in sight of his home.[2] Now, this he had said to his grandmother before he started away: "Be prepared if perchance I truly happen to fetch the fire," he (thus) had said to his grandmother. Afterwards he addressed her when he was coming in sight of their home, and this he said to his grandmother when he came flying in: "Rub the fire off from me, I am burning up, my grandmother!"

Whereupon truly off from him did the old woman rub the fire.

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[2] Ändāwāt, "his home;" literally, "where they dwell."

Mīdąc ‘i^{ɛ}i$'^{u}$ imā kāuntinamowāt ‘i^{ɛ}i$'^{u}$ ickutä.

O·o·widac kī·i·‘kitō ‘a^{ɛ}a$'^{u}$ Nänabucu: “Mīsa i^{u} kä·i·jinā-gusit ‘a^{ɛ}a$'^{u}$ wâbōs ‘i^{ɛ}i$'^{u}$ tcinībink.” [1]

3. Nänabushu slays his Younger Brother.

Ānīc mīsai i^{u} cigwa kī·o·tickutämiwāt. Ānīc mīsai kā·i·jiwāwītigämāt īni$'^{u}$ ō‘kumisąn wīn kāwi‘kā pizān kī·a·yāsinōn wu^{ɛ}ō ki‘tcigąmi. Wâbōs nämatąpit ijini‘kātätug wo^{ɛ}ō ki‘tcigąmi. Mīdąc a‘pąnä mōjąg ‘i^{ɛ}iwidi kīa‘winąmątąpit. O·o·widąc ogī·i·nān īni$'^{u}$ ō‘kumisąn: “Ambäsąnō, nō‘kō, mī·i$'^{·u}$ mini‘k käwâbō^{n}sōyān.” Mīdąc ‘i^{ɛ}·i·widi ki‘tci-yānäyābi‘kāgwän, mīdąc i·i·widi ugitāpi‘k panä kī·u·nąbit. Mīdąc kā·i·cināgwa‘k ‘i^{ɛ}i$'^{u}$ ąsin. Mīdąc kā·i·‘kitut: “Wâbōs nämadąbit uga·i·cini‘kātānāwa ogū^{u} ąnicinābäg.”

Ānīc mīsa i^{u} cīgwa kī·ą·nicināpäwit. Kāwīn käyābi kī·a·binōtci·ī·wisī. Wu·ō· ugī·i·nān īni$'^{u}$ ō‘kumisąn: “Kigi-‘känimîna ayāwiyān?”

“Kāwīn,” ogī·i·gōn īni$'^{u}$ o‘kumisąn.

“Nīnîsa Nänabucu nintā^{u}.” O^{ɛ}ō ōgīinān īni$'^{u}$ ō‘kumisąn: “Kunigä mīgu·i$'^{·u}$ äjipäjiguwānän!” ogī·i·nān īni$'^{u}$ ō‘kumisąn.

“Äye^{ɛ},” ōgī·i·gōn; “mīgu·i·^{u} äjipäjiguyąn,” ōgī·i·gōn īni$'^{u}$ ō‘kumisąn.

Ō^{ɛ}·ō·widec ogī·i·nān: “Ąmbäsanō mānū wīndąmawicin,” ogī·i·nān īni$'^{u}$ ō‘kumisąn. “Kunigä ningi·o·o·simitug!”

“Äye^{ɛ},” ōgī·i·gōn; “kāwīn kīnāgusisī awägwän ‘a^{ɛ}a$'^{u}$ kā·a·o·siyąn,” ogī·i·gōn īni$'^{u}$ o‘kumisąn. O^{ɛ}ōwidąc ogi·i·gōn

[1] That is, as if he had been scorched by fire.

Therefore such was how they there came into possession of fire.

And this said Nänabushu: "Therefore such shall be the look of the hare in the summer-time." [1]

3. Nänabushu slays his Younger Brother.

Now, therefore, were they then in possession of fire. So now afterwards, while he lived with his grandmother, never still was this sea. Seated-Hare was perhaps the name of this sea, for it was always his custom to go frequently over there and sit. And this he said to his grandmother: "Now, my grandmother, it is now long enough that I have been a hare." And so at that place there must have been a promontory jutting (out into the sea), and over there on the top was where he always sat. And now such was the way that rock looked. And this was what he said: "Seated-Hare shall these people call it."

So thereupon he now became a human being. No longer was he a child. This he said to his grandmother: "Do you know who I am?"

"No," he was told by his grandmother.

"I am indeed Nänabushu." This he said to his grandmother. "I wonder if indeed I am an only (child)!" he said to his grandmother.

"Yes," he was told. "Truly are you but an only (child)," he was told by his grandmother.

And this he said to her: "I wish that you would please tell me," he said to his grandmother. "I wonder if I may have had a father!"

"Yes," he was told. "They could not see whoever he was that was your father," he was told by his grandmother. And this he was told by his grandmother: "Dead

īni′ᵘ ō‘kumisạn: “Kinibu ‘aᵉa′ᵘ ogīyạmbạn: mīsạgui·i·ᵘ äjiwīndạmōnān. Kāwīn kitāgātamōsinōn.”

Oᵉ·o·widạc ogī·i·nān ‘aᵉa′ᵘ Nänabucu: “Ānīn käkīcinägwa‘k käpäciguyān? kägātạmawiyạn,” ogī·i·nān īni′ᵘ ō‘kumisạn. Mīdạc cayīgwa kī·i·‘kitut: “Ānīn wändci·i·citcigäyạn ‘iᵉi′ᵘ kātạmawiyạn ‘iᵉiwisa kā·i·jiwäbisiyāng? Kāwīn pō‘tc niwạnändazin i·i·wisa kā·i·jiwäbisiyāng. Ayāwagîsa nintinändạm niⁿtcikiwäyạng. Mānō tạga wīndạmawicin i·i·wisa kā·i·jiwäbisiyāng.”

Mīdạc kīsägimigut ‘aᵉa′ᵘ mindimoyä. O·ō·widic ogī·i·nān īni′ᵘ ōcicäⁿyạn: “Ānīc, kīgawīndạmōn, käᵉgä‘t kāwīn kigīpäjikuzī i·i·wisa kīnīgiyäg. Käᵉgä‘t kānangwanawīn[1] wu·ō· kigī·i·jiwäpisim, kigīnisāwā ‘a·a·ᵘ kigiwā ‘iᵉiᵘ a‘pī nāguyäg. Käᵉgä‘t ạnicā kāmi‘kwändạmān ‘iᵉi′ᵘ wā·i·jitcigäyān ‘iᵉi′wisa dạc kā·u·ndcini‘tāwigi·i·nān.”[2]

O·ō·widạc ogī·i·nān īni′ᵘ ō‘kumisạn: “Ōⁿ, mīnạngwana ‘iᵉi′ᵘ kā·i·jiwäbisiyān ‘iᵉi′ᵘ kānīgiyān! Ānīc, kāwīn nīn ningīnisāsi ‘aᵉa′ᵘ ninga.” Mīdạc i·i·mā kī·i·nändạnk. “Intāwa ningatawiwâbạmāg,” ki·i·nändạm; “īgi′ᵘ nītcikiwäⁿyạg.” Na, mīdạc a‘pī kī·i·nāt īni′ᵘ ō‘kumisạn. “Īndawā ningatawiwâbạmā ‘aᵉa′ᵘ kā‘kīwaci·i·t.”

“Kägu′!” utānugī·i·gōn īni′ᵘ ō‘kumisạn. “Ānīn kä·u·ndci·i·cictcigäyạn ‘iᵉi′ᵘ ‘aᵉa′ᵘ kītcikiwäⁿzi i·i·wisa kä·u·ndcinantopanītawạtupạn?”

“Kāwīn,” ogī·i·nān; “pōtc nīwī·i·jictcigä.” Mīdạc a‘pī

[1] Käᵉgä‘t kānangwanawīn, “as true as I speak,” is a free rendering of an adverbial expression, “perhaps,” but given in some such phrase as “truly, did the event or thing happen.”

is she who was your mother: that is all I can tell you. Not would I hide it from you."

And this to her said Nänabushu: "How could it possibly be that I should be the only (child)? You must be hiding it from me," he said to his grandmother. And this now he said: "Why do you behave in such a way that you should keep from me that which has happened to us? In spite of all that, not am I ignorant of what has happened to us. In existence somewhere I am sure are my brothers. Please do convey to me the knowledge of what happened to us."

Thereupon frightened became the old woman. So this she said to her grandson: "Well, I will tell you about it Of a truth were you not alone at the time when you (and they) were born. As true as I speak,[1] this was what happened to you (and them): you (and they) killed your mother at the time when you (and they) were born. Verily, had I not carried out the purpose[2] of my mind, I could never have reared you."

And this he said to his grandmother: "Oh, so that was the sort of thing that happened to me when I was born! Why, it was not I who killed my mother." Whereupon he there made up his mind (what to do). "Therefore will I go to see them," he thought, "those brothers of mine." Accordingly, then was the time he said to his grandmother: "Therefore will I go to see him who made me an orphan."

"Don't!" in vain was he told by his grandmother. "What is the reason of your undertaking that you should go and seek for him?"

"Nay," he said to her, "rather am I determined to do

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[2] That is, of making him an instrument whereby a new order of things should come to pass in the world. It should be borne in mind that the old woman is mother earth.

kīmādci'tāt 'i^{e}i'^{u} ubi'kwa'kōn kī·u·ji'tōt. Mīdąc kā·i·jikījī'tāt, mīdąc a'pī cigwa kīmādcāt; mīdąc ōwidi kwaya'k cāwąnung kā·i·jimādcāt. Ānīc ogīki'kānimān iwidi ayānit īni'^{u} wītcikiwā^{n}yąn. Ą'pī·i·dac i·i·widi päjwändąnk iwidi ändānit nīwingidąc ugī·a·sąntcigunąn īni'^{u} ubīkwa'kōn. Mīdąc a'pī i·i·widi kā·i·ji·o·tisāt, mīdąc kā·i·jipīndigawāt. 'O^{e}ō'widąc ogī·i·gōn Nänabucu: "Mīsa 'i^{e}i'^{u} pinąndōpąnī'tawiyąn?"

"Äye^{e}," ogī·i·nān.
"Ānīc mīsa cigwa tcimādci'kutātiyąng."

Anīc mīsa cigwa kīmādcī'kutātiwāt, mīsa cigwa kīpimutiwāt. Äji·a·jänici'kawint 'a^{e}a'^{u} Nänabucu kā·i·ji·u·di'tąnk īni'^{u} ubi'kwa'kōn, i·i·mā kīpi·a·sąntcigut. Mī·i·mā minawā kā·u·ndci·a·jänici'kawāt, mīdąc pīnic ändānit kā·i·jipągąminiskawāt. Mīdąc imā mīnawā kā·u·ndci·a·jänici'kāgut, mīdąc mīnawa i·i·widi kīpī·a·sąntcigut īni'^{u} upikwa'kōn kā·i·jipągaminickāgut. Mīsa minawā ānugi·i·jiacänici'kawāt, päcutąc ogī·i·ji·a·cänicikawān. Mīdąc mīnawā i·i·mā kā·u·ndci·a·jänici'kāgut, mīnawa ōgiuti'tānąn īni'^{u} upikwa'kōn. Mīdąc i·i·mā kī·i·nändąnk: "Mīmāwin 'i^{e}i'^{u} tcimąmācī·i·gōyān." Kä^{e}gä't ā'pitci pąngī udayānąn īni'^{u} upikwa'kōn; mīdąc ā'pitci ąngāsī^{n}nątinik. Mīdąc cīgwa kīmawit, o·ō·widąc kī·i·nändąm: "Mīmāwin 'i^{e}i'^{u} tcinisigūyān," kī·i·nändąm.

Mīdąc kā'pi·i·jikąnōnigut īni'^{u} cingusąn: "Ānīn ändiyąn? kwändigukuca kīma'^{u}, Nänabucu," ugī·i·gōn īni'^{u} cingusąn.

it." So thereupon he then set to work making some arrows. And when he was prepared, he then set out; it was off in this direction, straight toward the south, where he started for. Of course he knew that at the place was abiding that brother of his. So when he felt that he was nearing yonder place where they lived, then in four different places he hid his arrows. And when over there he had arrived, he then went into (the place) where the other was. And this was what Nänabushu was told: "And so you have come looking for me?"

"Yes," he said to him.

"Then we might as well now begin fighting with each other."

So thereupon started they to fight with each other, and then soon were they shooting at each other. While Nänabushu was being forced back, he came to where his arrows were, there where he had concealed them. Then in turn back from this place he drove the other, even all the way to the place where the other lived he drove him. Thereupon back from that place in turn was he chased by the other, and again back to where he had concealed his arrows when on his way hither was he driven. Then again he tried in vain to drive him back, but only a little distance he made him retrace his way. Whereupon in turn from that place was he driven back, once more he came to the place of his arrows. And so there he thought: "It is possible that I may be vanquished." Truly, very few were the arrows he had; for now very few they were. Whereupon he now began weeping, for this he thought: "It is like enough that I shall be killed," (thus) he thought.

Thereupon came a Weasel, by whom he was addressed, saying: "What is the matter with you? It seems as if you have been crying, Nänabushu," he was told by the

"Kāwīn ningutaṇō kigaṭisī. Naṣkä kigawīndaṃōn käducictcigäyaṇ," ugī·i·gōn īni'ᵘ cingusaṇ. "Nackäguta i·i·mā ina·ä·n," ugīigōn īni'ᵘ cingusaṇ; "pimutamawi iᵘ osägipaṇwān."

Mīdaṣ a'pī kīsāsā'kwät 'aᵉa'ᵘ Nänabucu. Ningutingigu mādcinicikawāt īni'ᵘ wītcikiwäⁿyaṇ. Mīdaṣ kā·i·jipimutaṃawāt 'iᵉi'ᵘ osägipaṇwānini. Mīdaṣ äcitcīnkitcisänit. Äcimawinaṇāt 'aᵉa'ᵘ Nänabucu, o·ō·widaṣ ugī·i·nān: "Mānū nibun!"

O·ō·widaṣ ogī·i·gōn īni'ᵘ wītcikiwäⁿyaṇ: "Kägätsa kitiniga·ā· 'aᵉa'ᵘ [1] pitcīnaṣ 'aᵉa'ᵘ känipimādisit." Mīdaṣ kā·i·jimawinit, mī 'iᵉi'ᵘ kāmawimāt aṇicinābäᵉ. Kāwīn ānugī·i·nändaⁿzī 'iᵉi'wisa tcinisint.

Ā'pitcidaṣ kī·i·nändaṃ waᵉa'ᵘ Nänabucu wīnisāt. Mīdaṣ kā·i·jikacki'tōt kīnisāt īni'ᵘ ucīⁿmäyaṇ.

Mīdaṣ aṭcina kīcīpāyäntaṃōn.

"Mäckut kīganīgānis oᵉ·ō·witi kä·i·jāwāt ōgo'ᵘ känipimātisisiguk; mī·i·witi tci·a·yāyaṇ, mī·i·witi tcinīgānisiyaṇ."

Ānīc mīdaṣ käᵉgä't kā·i·jina'kwä'tawāt mīdaṣ kā·i·ji·i·nāt: "Mämindaṣgä kidiniga·ā· 'aᵉa'ᵘ anicinābä pitcīnaṣg wānipimātisit."

"Äyeᵉ, osāmisa tanōntä mōckinä oᵉō'ᵘ a'ki. Anīndidaṣ tci·a·yā'paṇ 'aᵉa'wisa anicinābä 'aᵉa'ᵘ pitcīnaṣg käni·ō·ntātisit? Mīdaṣ intawā 'iᵉi'ᵘ kä·u·ntci·i·jiwäbisit 'aᵉa'ᵘ anicinābä 'iᵉi'ᵘ tcinibut. Na', 'iᵉi'ᵘ wändcī·i·citcigäyān i·i'·wisa tcinibut 'aᵉa'ᵘ pitcīnaṣg kä·a·nimōckinät o·o·māⁿ a'kīng, o·ō· kā·u·jitōyān ō a'ki. Ānawi kitākī·i·jitcigämin 'iᵉi'ᵘ pānimā kawīgi'kāt tcigīnibo'paṇ, kāwīndaṣ ningutci tā·a·yāsī woᵉ·ō'·

[1] Kitiniga·ā· 'aᵉaⁿ, "you are doing wrong to them." ... The object of the verb is singular, but the sense is plural. The Ojibwa is fond of this construction, and it is of frequent occurrence in the texts.

Weasel. "Nothing (harmful) is going to happen to you. Listen! (and) I will advise you what you are to do," he was told by the Weasel. "Now, right at yonder place do you shoot," he was told by the Weasel. "Shoot at the wrap (of his hair-knot)."

Thereupon was the time that Nänabushu whooped. Once as he began driving his brother back, he then shot at the wrap (of his hair-knot). Thereupon the other fell forward. Then to him ran Nänabushu, and this he said to him: "Please die!"

And this he was told by his brother: "Verily, you are doing wrong to them [1] who in the future are to live." Thereupon he wept, as it was for these people he wept. Not was he willing that he should be killed.

But thoroughly determined was Nänabushu to kill him. Whereupon he then succeeded in killing his younger brother.

And so for a little while was the other out of his wits.

"Instead you shall be leader over there where will go these who are to die; in that place shall you remain, in that place shall you be foremost."

So then truly, after he gave him answer (and consented), this was what he said to him: "Particular harm have you brought upon the people who in time to come are to live."

"Yea, overmuch (and) too soon will this earth fill up. Where will live the people who in after time are to be born? Now, therefore, this is what shall come to pass, that people are to die. So, therefore, this is why I have brought it about that they should die who in times to come will fill up this earth, this earth which I have created. Although we could bring it to pass that not till they have reached old age they should die, yet nowhere would they have room if this should take place. Therefore this is how it shall come to pass that while they are yet in infancy they shall die. Such, therefore, is what I now

ijiwäba'k. Na, mīdąc kä·u·ndci·i·jiwäba'k 'i^{e}i'^{u} mägwā ąbinōdcī·i·wit 'i^{e}i'^{u} tcinibut. Na', mīsa i^{u} wäyābąntąmān, mīdąc tibickō kä·i·jiwäbisit 'a^{e}a'^{u} pitcīnąg kä·a·ninibut tibickōgu kā·i·jiwäbisiyąn. Anicāsa tayānda'kī owät^{i} päji'k a'ki. Ayāyąn tcināsi'kawi'k kä·a·nī·i·ckwāyāt."

4. Nänabushu kills Another Brother.

Na, mīsa kā·i·jictcigät 'a^{e}a'^{u} Nänabucu. Na, mīdąc cigwa kī·a·ndawâbamāt īni'^{u} ō'kumisąn. Mīdąc mīnawa kī·a·wītci·a·yāwāt. Nigutīngigu mīnawā kā·i·ci·i·'kitut 'i^{e}i'^{u} wīnąndunäwāt īni'^{u} päji'k wītcikiwäyąn, 'o^{e}ō'dąc ugī·i·gōn īni'^{u} ō'kumisąn: "Kāwīn kidānisāsī," ugī·i·gōn īni'^{u} ō'kumisąn. "Pā'tanīnōwan 'i^{e}i'^{u} känawänimigut. Mīdąc kä·u·ndcikaskitōsiwąmbąn. Nąckäguta kīgawīndąmōn kä·i·cinąmąmbąbąn misawā icāyąn. Ānīc minising ayā 'a^{e}a'^{u} uka'kwąn 'a^{e}a'^{u} tcāgīga·ą·nk. Nackädąc, ō·o·mā^{n} nāwiki-'tcigąmi pīgi'^{u} ta·kąmakuntcin. Kāwīn kitākąckitōsīn tcikapi'kawątipan misawā tcīmān ānu·a·yōyąn; mīgō·i·mā^{n} ka'kina käjāku'kät kitcīmāning. Nā, mī'·i·^{u} ābitink kä·i·jinąmąn. Mīnawā pąpīmickaiyąn misawā 'i^{e}imā^{n} anigącki-·o·yąn, mīnawā kägō kīgawâbandān, cingwā'k kīga·i·nändąm. Mīdąc 'a^{e}a'^{u} ki^{s}tci·ō·gā ōmi ^{s}tcigā käwābąmimąt. Kāwīn dąc pō'tc kitākąckitōsin misawā ānawīwīmäckawąt. Na, mīsa i·i·mā^{n} ābitink 'i^{e}i'^{u} sąnągusiwin ändaguk. Misawā mīnawa i·i·mā ąnikąckioyąn, kumā' tacigu a'pī pąpimickaiyąn kīgątäbābandān i·i·mā ayāt. Mīdącigu päcuwābąndąmąn, kīgawābamāg wä^{s}wäg tcibā'ta·ī·nowāt. Mīdąc kāwīn

see. It is the same thing that will happen to them who in the future are to live, and like unto what is now happening to you. It is only a change of going from one earth to another. To you where you are shall come they who shall cease to live (here)."

4. Nänabushu kills Another Brother.

Such, therefore, was what Nänabushu did. So accordingly he went to seek his grandmother. Thereupon again he went and staid with her. On another occasion when he said that he intended to go and look for another of his brothers, then this was he told by his grandmother: "You would not be able to kill him," he was told by his grandmother. "Many are they under whose watch he is kept. That is the reason why it will be impossible for you to succeed. Give ear, and I will declare to you what you are likely to see should you by chance happen to go. Now, upon an island abides he that hews upon his shin. And listen! Out across the middle of this sea some pitch extends, floating upon the water. Not will you succeed in passing (by that place), even though you should try to make use of a canoe; there on every part of your canoe will (the pitch) stick. So that is one of the things which you will see. Furthermore, as you go paddling along, should you by chance succeed in passing in your canoe, then something else will you behold, some pines you will think them to be. That is the Great Pike whose big fins upon the back you will see. Not at all will you succeed if you wish to pass around. Therefore that is one of the difficult places lying in (your way). Should you again succeed in passing the place with your canoe, and then go paddling on a certain distance, you will come in sight of the place where he is. And as you approach the place, you will see some swans that will be in a swarm.

kītākackitōsīn mīnawā ānawi wīmāckawaṭwā. Mī·i′·ᵘ känawänimigut ‘aᵍa′ᵘ wânantunäwaṭ. Wo·ō·widac kīgaṭinā waᵍa′ᵘ wäᵍwä awägwän ni‘taṃ känōntagusigwän: ‘Cä!’ kigaṭinā. ‘Nackä aᵘ mäckwaṭ wâbisī‘pin,’ kiga·i·nā. Mīdac kä·i·jinīminamawaṭ o·ō·dac ta·i·‘kitō waᵍa′ᵘ wäᵍwä: ‘Nima-‘kamig īni′ᵘ wâbisipînīn,’ ‘aᵍa′ᵘ wäᵍwä tā·i·‘kitō. Mîsawādac mīnawā i·i·mā anikacki·o·yan i·i·māⁿ mīnawā ābiting käyābi. Mīdac cigwa tcigī‘kabaiyan i·i·mā ayāt. Mīdac anigu‘pīyan tīndīsiwan nōndāgusinit. Tabītciba‘tō, o·ō·dac kīgaṭcictcigä; mi‘tigumin kīganīminamawā. Mīdac kä·i·‘kitut: ‘Nima‘kamig ‘i′iᵘ mi‘tigumin ‘aᵍa′ᵘ tīndīsi tai‘kito.’ Mīdac mīnawā i·i·mā tcīpitagwicing ‘aᵍa′wisa i·i·mā äyāt minising.” O·ō·widac ogī·i·gōn īni′ᵘ ō‘kumisan: “Wäntcita nāwiminis tā ‘aᵍa′ᵘ nändawâbamat. Wä‘kwāgān ‘iᵍi′ᵘ ändāt.”

Na′, mīdac a‘pī kāmādci‘tāt ‘iᵍi′ᵘ ki·u·ji‘tōt ‘iᵍi′ᵘ utcīmān. A‘pī·i·dac kā‘kīcitōt mīnawa kā·i·cinantawâbamāt nīgānigu wāninunit īni′ᵘ awäsīyan. Kā·i·ji·u·ci‘tōt ‘iᵍi′wisa pimitä mīgu iᵘ ka‘kina kā·i·cina·i·nang ‘iᵍi′ᵘ wāy·ā·batci‘tōt. Mīnawa ugi·a·ndawâbamān wâbisīpinīn. A‘pī mīnawa kāmamāt īni′ᵘ wâbisīpinin. Mīnawā ogī·a·ndawâbandānan īni′ᵘ mi‘tiguminan. Ānīc mīi′ᵘ cayīgwa kī‘kījī‘tāt. Mīdac a‘pī kīmādci‘tāt īni′ᵘ ūpi‘twa‘kōn kī·u·ji‘tōt. Mīdac a‘pī kākīci‘tōt īni′ᵘ ūpi‘twa‘kōn, “Ānīc mīsa cigwa wīmādcāyān,” ogī·i·nān īni′ᵘ ō‘kumisan. Wo·ō·widac ugī·i·nān: “Ānīc mīsa wīnantopaniyān,” ogī·i·nān īni′ᵘ ō‘kumisan. O·ō·widac kī·i·‘kito: “Nīyokun ningataci‘tā wo·ō· tci·ā·cawa·o·yān o·ō· ki‘tcigami. Ānīc mīgu·i·ᵘ mini‘k kä·a·nwā‘ting ‘iᵍi′ᵘ nīyokun,” kī·i·‘kito ‘aᵍa′ᵘ Nänabucu.

Na′, mīdac cigwa kīmādcāt, kī‘pōzit ‘iᵍi′ᵘ utcīmān.

And now you will not succeed again, even though it be your wish to pass round them. So in the keeping of these is he whom you wish to seek. Now, this is what you will say to the Swan, whichsoever shall be the first to make itself heard: 'Hist!' you shall say to it. 'Look, here is in payment a white potato,' you shall say to it. Thereupon as you offer it (the potato), this is what the Swan will say: 'He is taking from me the white potato,' the Swan will say. And if by chance again through that place you succeed in passing with your canoe, there will still remain one other (difficulty), and it will be where you go ashore there where he is. And when you go up from the shore, a Bluejay will be heard calling. He will come running hitherward, and this is what you shall do: an acorn shall you offer to it. And this is what it will say: 'He is taking the acorn from me,' the Bluejay will say. So then next to the place will come he who abides there on the island." And this was what he was told by his grandmother: "In the very centre of the island dwells the one whom you seek. At one end of it is his home."

So thereupon he began upon the work of making his canoe. After he had finished it, he then sought for a game-being that was unsurpassingly fat. After he had made the oil, he then put away all that he expected to use. Next he sought for a white potato. After he had obtained the white potato, he next looked for the acorns. So therefore was he now fully prepared. And then was when he started on the work of making his arrows. Now, when he had finished making his arrows, "Now, therefore, I want to be off (to war)," he said to his grandmother. And this was what he said to her: "Four days I shall spend crossing this sea, for the length of time that it will be (calm will be) four days," (so) said Nänabushu.

So therefore he started away, he was in his canoe.

Ningutingigu käᵉgä'ᵗ pāpimickāt iˑiˑwisa kiˢtcigąmi cigwa gägä'ᵗ ogīwâbąndān kägō ta'kamakundänik. "Ānīc," ogīˑiˑgōn īniˊᵘ ōˑkumisąn 'oˢōˊᵘ; "kāwīn pōtc kitākackitōsīn tciwīmāckąmąn" ogīˑiˑgōn īniˊᵘ ōˑkumisąn. A'pīˑiˑdąc wädi-'tawāt īniˊᵘ pigiwąn, mīdąc kāˑiˑjipōsinank 'iᵉiˊᵘ utcīmān kayä 'iᵉiˊᵘ utąbwi; mīdąc kāˑiˑcitcä'kisät, mīsa kākąnągä pąngī kīˑaˑgukäsīwąn iˑiˑmā utcīmāning kayä utąbwīng. Na', mīdąc käᵉgä'ᵗ wīwayība kīpōsinąnk 'iᵉiˊ utcīmān kayä 'iᵉiˊᵘ utąbwi. Mīdąc äjikąckitōt kīgabi'kawāt īniˊᵘ pigiwan. Mīdąc kāˑiˑjimādcīˑuˑt. Ningutingigu mīnawā pāpimickāt mī cigwa gägä'ᵗ ogīwābamān cingwā'kwan kīˑiˑnändąm. Ajigwa ubäcwâbąndān, kuninginīn mīwa'niniˊᵘ ki'tciˑōˑgāwan. OˑōˑwidąC ogīˑiˑnān a'pī wädi'tawāt: "Ambäsąnō kawā'kun īgiˊᵘ kimistcigu'ᵗ," ugīˑiˑnān īniˊᵘ tciˑōˑgāwąn.

Mīdąc käᵉgät kāˑiˑjictcigänit īniˊᵘ tciˑōˑgāwąn, mīdąc ājikabi'kawāt. Mīdac a'pī kītäbābąndąnk 'iᵉiˊᵘ wāˑiˑjāt. Cigwa obäcwābandān, cigwa käᵉgä'ᵗ owâbąmān īniˊᵘ wäᵉwän. Cigwa owâbamigōn īniˊᵘ wäᵉwän, cigwa nōndāgusiwąn. "Ic!" ugīˑiˑnān. Kāˑiˑcinīminąmawāt īniˊᵘ wâbisīpinīn.

Ciˊgwa pītcipa'tōwąn.
"Ic, ānīn ändiyąn?" obīˑiˑnāni.

"Kā, nimaˑkamig 'aᵉaˊᵘ wäᵉwä iniˊᵘ wâbisīpinīn," kiˑiˑ'kitō awäᵉwä. OˑōˑwidąC kīˑiˑ'kitō: "Ānīn wīn kayä wīn mąnākąckiˑāˑt īniˊᵘ wâbisīpinīn?" ogīpīˑiˑgōn.

Mīdąc ąnicikīwänit ānīc kī'kāsu 'aᵉaˊᵘ Nänabucu. Mīdąc a'pī mīnawā kānicimādcāt. Kāˑiˑcikąbāt mīdąc imāⁿ ka'kina kīnągatąnk īniˊᵘ udābątcitcigąnąn. Kāˑiˑjiku'pīt

Now, truly, once as he went journeying by canoe over that sea, he now indeed beheld something lying lengthwise upon the water across his way. "To be sure," he had been told by his grandmother about this; "in no way will you succeed in passing round it," he had been told by his grandmother. Now, when he was approaching the pitch, he then oiled his canoe and his paddle; and when he drove his canoe into (the pitch), not even a speck (of the pitch) was stuck to his canoe or his paddle. So it was true that every now and then he kept oiling his canoe and his paddle. So thus he succeeded in passing through the pitch. Thereupon he continued his way. And another time as he was journeying along in his canoe, he now truly saw some pines, he thought. Soon he got a near view, and, sure enough, it was the Great Pike. And this he said to it when he drew up to it: "Please lower the fins of your back," he said to the Great Pike.

And then truly, after the Great Pike had done so, he accordingly passed over it. And then was when he came in sight of the place whither he was bound. Presently he got a close view of it, now truly he saw the Swan. Soon was he observed by the Swan, then it was heard calling. "Hist!" he said to it, after which he offered it the white potato.

Then it came running.

"Hist! What is the matter with you?" to it said (the manitou) coming (to it).

"Oh, from me is he taking the white potato!" said the Swan. And this he said: "Why is he not himself able to procure the white potato?" he was told by the other coming hither.

Now, while the other was on his way back, in hiding of course was Nänabushu. And that was when he continued on. After he went ashore, he then left behind all

cigwa kägä't anipąpimusä't. Kägä't owâbamigōn tīndīsiwan; cigwa weyâbamigut tīndīsiwąn äjinōndāgusinit. Kā·i·jiniminamawāt 'i^{ɛ}i'^{u} mi'tigumin, mīdąc kā·i·jikīckuwänit.

Cīgwa mīnawā kīpītcipa'tōnit. "Ic! ānīn ändiyąn?" ogī·i·nān īni'^{u} tīndīsīwąn.

O·ō·widąc kī·i·'kitu 'a^{ɛ}a'^{u} tīndisi: "Nima'kamig 'i^{ɛ}i'^{u} mi'tigumin." 'A^{ɛ}a'^{u} tīndisi ogī·i·gōn: "Ānīn wīn kayä wīn mąnākacki'tōt 'i^{ɛ}i'^{u} mi'tigumin?" Mīdąc a'pī mīnawa kīniacäkīwänit. Mīdąc cigwa mīnawa kīmō'kīt 'a^{ɛ}a'^{u} Nänabucu. Ānīc ąnimāmādcāt, cigwa täbābandamawān 'i^{ɛ}i'^{u} ändānit. Kägä't ki'tciwayä'kwāgān. Mīdąc äji·o·disāt madwä·i·gäwąn i·i·mā ändānit. Mīdąc kā·i·citą'pābamāt i·i·mā^{n} ändānit, kuniginīn 'i^{ɛ}i'^{u} uka'kwanānąn tcāgika·ą·minit! Mīdąc kąnawâbąmāt, kāwin kąnągä pīnābisīwąn.

Mīdąc cayïgwa kīpasigwīnit mīgu i^{u} äkā·i·cawabisänik o'kātini; mīdąc kā·i·jipasigwīnit mīgu i^{u} kā·i·cicawabisänik o'kātini pimusänit. Kägāgu pō'kusäniwąn, kägāsągu kawisäwąn ąnicāgu āswā'kwīwąn. O·ō·widąc kī·i·'kitōwąn kąnawâbąmāt: "Awīyasa ningąnawâbami'k." Kī·i·'kitō mīnawā, o·ō·widac kī·i·'kito: "Awīyasa undcita ningąnawâbami'k." Mīnawa kā·i·jimādci'tād kītcīgika·ą·nk 'i^{ɛ}i'^{u} uka'kwąn. Kā·i·jipąsigwīt mī·i·gu i^{u} äjicawabisąnik 'i^{ɛ}i'^{u} u'kātini; pimācigāmänit i·i·mā^{n} ändānit, kā·i·jikawisänit. "Kägä't nąngwąna awiya ningąnawâbąmik." Kā'pïji·i·nābinit, pitcīnąg kā·i·jiwâbąmigut 'i^{ɛ}i'^{u} ta'pâbąmāt; o·ō·widąc

of his equipments. After he had gone up from the shore, he then truly went walking along. In truth, he was observed by the Bluejay; as soon as he was seen, the Bluejay was heard calling out. After he had offered it the oak acorn, it therefore ceased its cries.

Now again came the other running. "Hist! What is the matter with you?" he said to the Bluejay.

And this said the Bluejay: "He took from me the oak acorn." The Bluejay was told by the other: "Why is he not himself able to procure the oak acorns?" Thereupon he was on his way back home. Then was when again Nänabushu came out of his hiding. Soon on his way he slowly went, till presently he came in sight of the dwelling of the being. It was really a very long lodge. And as he was coming up to him, he could hear him pounding upon something in where he lived. And so when he peeped in at him there in his dwelling, behold, it was upon his shins that he was hewing! And so he watched him, but not a look did the other cast up at him.

And now presently the other started to rise to his feet, whereupon his legs were bent; and when he had risen to his feet, then wabbling were his legs as he walked. And nearly were they on the point of breaking, and almost would he have fallen but for his holding on to something. And this he said as (Nänabushu) was watching him: "By somebody surely am I watched," he said. He spoke again, and this he said: "By somebody surely with a purpose am I watched." Again he went to work hewing upon his shin. When he rose to his feet thereupon bending were his legs; as he walked beside (the fireplace) there where he lived, he fell over. "Truly, it is a fact that by somebody am I watched." After he had looked up towards (where Nänabushu was peeping in), then (Nänabushu) was seen peeping in at him; and this was what was told

ogī·i·gōn aⁿ Nänabucū, ugī·i·gōn: "Pä'kā a'kawä, pāmā pīndi'kä'kạn," ugī·i·gōn.

Mīdạc kā·i·cikạnawâbạmāt cigwa mīnawā ugīkanōnigōn, "Mī·i′·ᵘ ijipīndigän," ugī·i·gōn. Mīdạc käᵉgä't äjipīndigät. Ānīc a'picimōnikäwạn ī·i·mā tcinạmạdạpit. Kägä't mī·i·māⁿ kā·i·cōnạbit o·ō·widạc ogī·i·gōn: "Kägätsa, Nänabucu, kimạnitōⁱ kīpigacki·o·yạn i·i·wisa wī'piwâbạmiyạn. Kāmāwīn ạnicā kipījāsi," ugī·i·gōn.

O·ō·widac ugīinān: "Anicāsạgu nibī·i·jā," ugī·i·nān 'aᵉa′ᵘ Nänabucu.

"Kāwīn ạnicā kibījāsī," ugī·i·gōn.

Ānīc utānu·ā·gunwä'tawān 'iᵉi′ᵘ igut. "Anicāsạgu kipimạwadisin," ugī·i·nān.

"Kägätsa kimạnitōⁱ, Nänabucu," ugī·i·gōn.

Ānīc mīsa pisān i·i·mā kīkạkạnōnitiwāt. O·ō·widạc ogī·i·nān: "Wägunän kīn kwä'tạmạn 'iᵉi′ᵘ känisigwiyạmbạn?" ugī·i·nān.

"Mī nangwạna iᵘ gägät ạnicā pī·i·jāsiwạn," ugī·i·gōn.

"Kāwīn," ugī·i·nān; "mini'kîna iᵘ ạnicā kitātạcikạnawâbamin idạc," ugī·i·nān.

"Äyeᵉ," o·ō·dạc ogī·i·gōn: "Iwä ojāwaskwạnwins upigwa'kunk kayä dạc pīwānạk nāba·i·gänk, mīsai tcinisiguyāmbān. Nạ, mī·i′·ᵘ wīndạmōnān. Kīnidạc, Nänabucu? Wägunäni iᵘ känisiguyạmbạn?"

Wo·ō·widec ugī·i·nān: "Igi′ᵘ ubīwayackināg pạngīgu tāngickawạgwā, mīgu iᵘ tcinibuyāmbān," ugī·i·nān. Anicādạc ugī·i·nān. Kāwīn kägä't tcinibut, iwisa āwaⁿsinini 'iᵉi′ᵘ känisigut. "Ānīc, mīsạgu i′iᵘ mini'k käkạnōninān." Kā·i·

Nänabushu, he was told: "Wait yet a while, by and by come in," he was told.

And so after he had been watching him, then was he now once more addressed: "Now come on in," he was told. Whereupon truly in he went. Now the other laid a spread there for him to sit down upon. Truly, as he sat there, this he was told: "Quite true, Nänabushu, are you a manitou being, since you were able to come here by canoe for the purpose of seeing me. I suspect that you have not come without a purpose," he was told.

And this he said to him: "For no special object have I come," to him said Nänabushu.

"Not for nothing have you come," he was told.

Naturally he tried to disavow what was told him. "I have come only to make you a visit," he said to him.

"Verily, indeed, you are a manitou being, Nänabushu," he was told.

So therefore in a friendly way they there conversed together. And this (Nänabushu) said to him: "What do you fear that would kill you?" he said to him.

"It is quite evident that you have not come for nothing," he was told.

"Not," he said to him, "for so long a time would I merely be watching you (if I had come for mischief)," he said to him.

"Yea," and this (Nänabushu) was told: "It is a tiny blue missile upon an arrow, and a piece of flint fastened on for a spear, by such should I be killed. Thus, therefore, have I told you. Now about yours, Nänabushu? What is it that would kill you?"

So this he said to him: "If I should gently touch those cat-tails with my foot, then would I die," he said to him. Now, he was only deceiving him. He was truly not destined to die, that was not the thing by which he would

jipąsigwīt ‘a^{ę}a′^{u} Nänabucu kā‘pī·i·jimādcāt i·i·mā^{n} utcīmāning. Mīdąc cayīgwa ki·u·jī‘tāt ‘i^{ę}i′^{u} kāwīndąminit i^{u} känisigunit. Mītąc ‘i^{ę}i′^{u} kīpigwaku‘kät. Kākīci‘tōt, mīdąc sāsā‘twät kīmawinatąnk ‘i^{ę}i′^{u} wīgiwām.

“Micanim!” ugī·i·gōn Nänabucu. “Mīnangwana gägä‘t pinąntupanī‘tawit,” ugī·i·gōn. Minangwana gu i^{u} kā‘pisāga·ą·nk mādāwąnānigubąnän ‘i^{ę}i′^{u} upīwąyackina^{ę}; kīpīndigąnānit i·i·mā^{n} ändānit. Ānīc midąc cigwa päcwābąndąnk ‘i^{ę}i′^{u} wīgiwām, mīdac sāgisītāgōgubąnän. Mīdąc kā·i·jipimwāt upi‘kwanāning, wäntcitagu nā·u·pi‘kwąn ugi·i·ninawān. Mīdąc kānījicāwąbipitōnit ‘i^{ę}i′^{u} ubikwa‘k, mīdąc kā·i·jigwänibīt; mīdąc wīni‘tąm kā·i·jipimīnija·u·gut, wīni‘tąm kā·i·jipimugut nā·u·pi‘kwan. Ānīc mīdąc kayä wīn kā·i·cicāwabipitōt ‘i^{ę}i′^{u} ubikwa‘kuni.

Mīdąc i·i·mā^{n} kīwąnī‘kät ‘i^{ę}i′^{u} utä, ningutci ki·a·‘tōsig i·i·wisa utä. Ānīc mī·i·mā^{n} pitcīnąg kīmi‘kwändąnk i·i·wisa ningutci tcigī·a·‘tōpąn i·o·tä. Mīdąc kāijimādcinija·i·gät; mīdąc a‘pī äni·a·timāt, kā·i·jipimwāt. Mīdąc wīni‘tąm kā‘pi·i·ci·u·cimut. Mīdąc ä‘timigut ki‘pimugut. Ānīc mīgu‘ku kā‘tōdąnk ‘i^{ę}i′^{u} kījābąbitōt ‘i^{ę}i′^{u} ubikwakuni. Ānīc wīni‘tąm kā·i·jimādcinicawāt. A‘pī·i·dąc äni·ą·tąmāt kā·i·jipimwāt. Ānīc mīgu kījābąbitōnit.

Ānīc mīsa cigwa mīnawa wīni‘tąm kipiminica·u·gut, cigwa mınawā ugīpimwugōn. Mīdąc cayīgwa ānawi ąnāgucinigubąnän. Mīdąc inändąmugubąnän: “Mīmāwīn i^{u} tcimamāji·i·t,” kī·i·nändąm. Ānīc cigwa upiminicawān, mīdąc mīnawā kī·a·wipimwāt. Ānīc mīgu‘ku kātō‘tąminit cāwabą-

be killed. "Now, this is all that I have to say to you." After which to his feet then rose Nänabushu, who came away to the place of his canoe. Whereupon he began preparing what the other had said would kill him. And so he made the arrows. When he had finished them, he then gave a whoop as he made a rush upon the wigwam.

"You wretch!" was said to Nänabushu. "It is really true that he has come to war against me," was said to (Nänabushu). Now, just as soon as (Nänabushu) had gone out, then was when he began drawing the cat-tails; he had taken them inside of the place where he lived. Now, when (Nänabushu) approached the wigwam, he then ran out. Whereupon (Nänabushu) shot him in the back, squarely in the middle of the back he hit him. And after he had pulled out the arrow, then (Nänabushu) retreated; it was then his turn to be pursued, and his turn to be shot in the middle of the back. So thereupon he also had to pull out the other's arrow.

And so there (Nänabushu) forgot his heart, somewhere he had put that heart of his. Now, it was at that very moment that it occurred to him that he should have put away his heart. Thereupon he rushed to the attack; and when he caught up with (the other), he then shot him. And then it was his turn to run away. And when he was overtaken, he was shot. Now he did what he had done before, which was to pull out the other's arrow. So then in turn he pursued him. And when he overtook him, he shot him. So then the other pulled out (the arrow).

So then another time was (Nänabushu) pursued, now again was he shot. It was now, to be sure, growing evening. And this was his thought at the time: "I believe that he will overcome me," he thought. So, then, now he chased after him, and then again he went and shot him. Now, that which the other kept on doing all the while was

bitōnit ‘i^{e}i′^{u} ubigwa‘k. Mīdąc mīnawā pi·u·cimut. Mīdąc i·i·mā pimawit. Ānīc mī·ä·‘ta nījìninig īni′^{u} ubigwa‘kōn, mīdąc wändcisägisit. O·ō·widąc ugī·i·gōn īni′^{u} Mämän: “Ānīn ändiyąn?” ugī·i·gōn ini′^{u} Mämän. “Kwąndigukuca kīmawi Nänabucu?”

“Äye^{e}, ānīc mīsa′ nibuyān, nicīmisa.”

“Ānīn kä‘tiyąn känibuyąn? O·ō· icitcigän; kāwīn kitānisāsī i·i·mā^{n} wīyawing ānugīpimwąt. Nąckä, i·i·mā icipimwąt usägipinwāning.”

Mīdąc kä^{e}gä‘t kā·i·jicictcigät. O·ō·widąc a‘pīäniątimāt ‘i^{e}i′^{u} kā·i·jipimwāt, kägāgu umī‘kunąmawān ‘i^{e}i′^{u} usägipanwānini, mīdąc kägā kā·i·jipąngicininit. O·ō·widąc ogī·i·gōn: “Ānīndi ā‘kā äna·ä·yan, Nänabucu?”

“Äye^{e},” ogī·i·nān. “Tą′swäni′nąc i‘pitäwąn īni′^{we} ąnwīn māgādingin.” Mīdąc kā·i·cigwänipīt. Mīdąc ä‘ta päcigwąninig ‘i^{e}i′^{u} ubigwa‘k mīdąc mānu wāsa ugī·a·‘pa·ā·n. Cigwa mīnawā ugīpimwugōn, käyābi pā‘tąnīna‘tiniwąn īni′^{u} upigwa‘kuni. Mīdąc kā·i·jiâbamī‘tawāt; mīdąc mānu päcu kā·i·ci·u·ndinawāt. Mīdąc kā·i·jimicutąmawāt ‘i^{e}i′^{u} utąskibawānänsąn. Mīdąc kā·i·jipąngicininit kā·i·jisāsā‘kwät. Kāpąngicininit, mīdąc äjimawinąnāt kā·i·jitąngickawāt; kā·i·ji·a·cäpa‘tōt. Mīnawā kā·i·jimawinąnāt minawā kītąngickawāt; mīnawā kā·i·ji·a·jäpa‘tōt; mīnawa kā·i′·jimā·i·nąnāt; mīnawā kā·i·jitąngickawāt; mīnawā kā·i·ji·a·jäpa‘tōt; mīnawā äjimāwinąnāt, kā·i·jitąngickawāt. “Mīsa i^{u} kä·i·jitcigät ‘a^{e}a′^{u} ąnicināpä tci·a·ni·a·‘kīwąng; mīsa nīywing kitąngickawāt; mīsa i^{u} mini‘k kä·u·ndiniit ‘a^{e}a′^{u} inini i·i·wisa tcimīgātit.”

to bend the arrow. And so again (Nänabushu) ran away. And then to yonder place he came weeping. Now there were but two of his arrows left, and that was the reason why he became afraid. Now, this was he told by the Red-headed Woodpecker: "What is the matter with you?" he was told by the Red-headed Woodpecker. "Is it possible that you are really crying, Nänabushu?"

"Yes, for now am I going to die, my little brother."

"Why is it that you should die? This you should do; not could you kill him if you should shoot him here in the body (as you have been doing). But rather, the place for you to shoot him is in the wrap of his knot of hair."

Therefore truly that was what (Nänabushu) did. And now when he overtook him, he shot him, and he nearly hit the wrap of his hair-knot, whereupon the other almost fell. Then this was he asked by the other: "Where is the target you are trying to hit, Nänabushu?"

"Yea," he said to him. "In many a place are arrows likely to fall during a battle." Thereupon he turned and fled. And since there was but a single arrow left, he then with good reason ran a long way off. Then again was he shot by the other, who yet had many arrows. Thereupon, turning about, he chased him; and then after he ran as close as possible upon him (to make sure of success), he then shot, hitting his small head-gear. And as he fell (Nänabushu) whooped. After he had fallen, then (Nänabushu) rushed upon him, and kicked him; then he ran back. Again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him, (and again) he kicked him. "Thus shall the people do till the end of the world; thus four times shall they kick (an enemy); thus shall the number be when men obtain (honor) from one another in war."

Mīdąc a'pī 'i^{ę}i'^{u} kā·i·jimādci'tāt kīpa'kunąng 'i^{ę}i'^{u} utuctigwānim. Mīdąc kā·i·jipāsąnk 'i^{ę}i'^{u} utuctigwānim. Mīdąc a'pī kāpā'tānig 'i^{ę}i'^{u} utuctigwānini mīdąc a'pī cīgwa kā'pikīwät. Mīdąc cīgwa mīnawa kī'pi·ä·cawa·u·t 'i^{ę}i'^{u} ki^{s}tcigąmi. Kāwīndąc käyābi ogīwâbąmāsīn īni'^{u} Tīndīsiwąn kayä īni'^{u} Wä^{s}wän, mīdąc kā'pījinimināwa·u·t; kāwīn käyāpi ugiwâbąmasīn īni'^{u} Ki^{s}tci·o·gāwąn kayäsągu īni'^{u} pigiwan. Kāwīnisągu kägō ogīwābandązin 'i^{ę}i'^{u} mini'k kā·a·ni·i·jät änimādcät. A'pī dąc pągīwät, mīdąc cigwa kī·i·nändąnk: "'I^{ę}i'wisa kä·i·jictcigät 'a^{ę}a'^{u} anicināpä tci·a·ni·a·kiwąnk," kī·i·'kito. Mīdąc a'pī patagwicing, "Amąntcigic kä·i·jäyän," kī·i·nändąm. Ogīwâbąmā 'i^{ę}i'^{u} ąnicinābä^{ę} udänawi'tōnit, mīdąc kägä't cī'gwa wīnäsi'kawät 'i^{ę}i'^{u} ąnicinābä^{ę}. Mīdąc kā·i·ji·ā·cä'tät. Kägō nąngänā utʌiyän. Ānīc mīdąc kā·i·jiki'kiwä·u·ni'kät mīdąc 'i^{ę}i'^{u} utā^{n}siyānic kānīmā'kwa·ą·nk. Mīdąc kā·i·ji·i·nācit anicinābän ayānit. Mīdąc kāąni·i·jinągąmut, ānīc wu·o· kīinändąm: "Wägutugwänigic kä·u·mbī·i·gōgwän wa^{ę}a'^{u} anicinābä? Mīsa o kä·u·mbī·i·gut, ka'kina pämādisit uga·ō·mbī·i·gun," kī·i·'kito. Na, mīdąc a'pī cigwa bäcwābąmät 'i^{ę}i'^{u} anicinābä^{ę}, mīdąc cigwa kīanimādcīyąnk; o·ō·widąc kī·i·na·ą·m ānīc mīgunā i^{u} utāciyānic kānągąma'tōt:

"Wägunän wägunän wayāninābīgąmug?
Yä aha yo hu yointcā.
Wägunän wägunän wayāninābīgąmug?
Yä aha yo hu yointcā."

Mīdąc kā·i·ciwâbamigut īni'^{u} anicinābän. "Mīmāwin 'a^{ę}a'^{u} Nänabucu!" Kī·i·'kitōwąg īgi'^{u} ąnicinābäg. "Wägunän kīnawā kitinändām 'i^{ę}i'^{u} pąnīmā'kwa·ą·nk?"

"Mīsa 'i^{ę}i'^{u}, nintinändąm, udāciyānic kānīmā'kwa·a·nk."

"Ānīc, kayä i·i·mā^{n} tabajīc kägō ugīnīmā'kwa·ą·nini!"

Thereupon he then began removing the skin from the head of his (slain). And then he dried that one's head. And after that one's head was dry, he then started back home. So now back he came over the sea in his canoe. And not again saw he the Bluejay and the Swan, so then straight out to sea he went; and not again saw he the Great Pike and also the pitch. And nothing else he saw of the many things that had been in his way as he went along. And while he was on his homeward way, this now he thought: "This is what the people shall do till the end of the world," he said. And when he was arriving home, "I wonder if I should go thither," he thought. He saw where some people were living in a town, whereupon truly he then desired to go where the people were. Thereupon he turned back. Not a thing did he have. So when he made a flag, it was his old soiled clout that he had raised upon a staff. And then, carried along with the wind, he went to where the people were. And as he went along, he sang, for this he thought: "I wonder what would rouse the feelings of these people? By this shall they be aroused, all that live shall be stirred," he said. So while he was now approaching the people, he then began singing; and this he sang, for it was to his old soiled clout that he sang:

"What, what is that which suspended from two corners hangs so limp?
Yä aha yo hu yointcā
"What, what is that which suspended from two corners hangs so limp?
Yä aha yo hu yointcā."

Thereupon he was seen by the people. "That must be Nänabushu!" said the people. "What do you imagine that is which as he comes he has raised upon a staff?"

"That is, I think, his old soiled clout which he has raised upon a staff."

"Why, there below is something else he has upon the staff!"

Kuniginīn, a'pī i·i·mā ägwā·ā·cinit īni'ᵘ Nänabucuwąn, kuniginīn ąnicinabä uctigwān ugīnīmā'kwa·ą·mīni. Mīdąc kā·i·'kitōt: "Mīsa 'oᵉō kä·ō·mbī·i·guyäg ąnicinābätug."

Mī·i·dąc kägä't kā·i·ciwäbątinig. Kāwīn gąnagä pąngī kīnibāsīwąg cigwa kīki'kinō·ą·māguwāt 'iᵉi'ᵘ kätijictcigäwāt. 'Oᵉōwidąc kī·i·'kito waᵉa'ᵘ Nänabucu: "Misawā kî'tcikackändąnk 'aᵉa'ᵘ anicinābä mīgū iᵘ kä·i·jipapagwadändąnk, tayā pā'kawizī. Mīsa iᵘ kä·i·jictcigät 'aᵉa'ᵘ anicinābä tci·ą·ni·a·'kīwąnk."

Mīdąc a'pī ci'gwa kīmādcāt kī·ą·ndawâbąmāt īni'ᵘ ō'kumisąn; ci'gwa ugī·u·disān īni'ᵘ ō'kumisąn, o·ō·widąc ogī·i·nān: "Hā'a'ⁿ, nō'kō, mamawicin, nō'ko!"

Mīdąc käᵉgä't kā'tōdąnk 'aᵉa'ᵘ mindimōyä.

Mīdąc kā·i·'kitot 'aᵉa'ᵘ Nänabucu: "Mīsa iᵘ kätōtātit 'aᵉa'ᵘ anicinābä tci·ą·ni·a·'kīwąnk; kägä't ogasāgi'tōn 'aᵉa'ᵘ anicinābä 'iᵉi'ᵘ tcī·ą·ni·a·'kiwank; misawā ki'tcikackändąnk, mīgū iᵘ tciwäbinamowind 'iᵉi'ᵘ agąckändamowin wâbąndąnk 'iᵉi'ᵘ ąnicinābä uctigwān. Misawā kägō pąpāmändasik, pō'tc ka'kina awiya agacōpī·i·gun 'iᵉi'ᵘ nindicictcigäwin. Kägä't ugapapagwątcī·i·gunāwa īgi'ᵘ anicinābäg," kī·i·'kitō 'aᵉa'ᵘ Nänabucu.

Wo·ō· ugī·i·gōn īni'ᵘ ō'kumisąn: "Mämindagä kigī·i·niga·ā· 'aᵉa'ᵘ pämātisit 'iᵉi'ᵘ tcitōtātit. Nackä 'iᵉi'ᵘ wäntcī·i·ninān. Nąckä iᵘ kīmawinąnąt waᵉaᵘ kītcikiwäⁿsi, 'iᵉi'ᵘ kīmawinąnąt 'iᵉiwidec tcitōtātit 'aᵉa'ᵘ pitcīnąg känipimātisit 'iᵉi'widac wändcī·i·ninān; īgi'ᵘ ąbinōtcīyąg, na, mīwągugi'ᵘ änigi·ą·twa. Na', mīsa iᵘ nīn äjiwâbandąmān," ugī·i·gōn īni'ᵘ ō'kumisąn.

Lo, when to yonder shore drifted Nänabushu, behold, a human head he had upon a staff. Thereupon he said: "Now by this will you be stirred to feelings of joy, O ye people!"

It was true that was what happened. Not for a moment did they sleep while they were being taught the things which they were to do. And this said Nänabushu: "Even though grievously sad the people may be, yet they will find consolation in this, they will cease from their sadness. Therefore this shall the people do till the end of the world."

So thereupon he started upon his way to find his grandmother; soon he came to where his grandmother was, and this he said to her: "Come, my grandmother, relieve me of this, my grandmother!"

It was true that was what the old woman did.

And this was what Nänabushu said: "This is what the people shall do to one another till the end of the world; truly, the people shall be fond of (doing) it till the end of the world; no matter how bitterly sad they may be, yet they will be relieved of sadness when they behold the human head. No matter what may be the object of their concern, yet of necessity all are bound to find joy in this that I have done. Verily, from all their cares will the people be relieved by it," said Nänabushu.

This was he told by his grandmother: "Vast harm have you wrought upon the living of the future by causing them to do such a thing. Listen to the reason why I tell you. On account of that act of yours when you attacked your brother, that by your attacking him so should the living to come do to one another, is the reason why I tell you this; the children, I say, are the ones whom you have harmed. Such, therefore, is the way I look upon it," he was told by his grandmother.

"Āye^{ɛ}," ugī·i·nān 'a^{ɛ}a'^{u} Nänabuṣhu. "Ānīc kāwīn nindākąckitōsī 'i^{ɛ}i'^{u} tciminutcigäyāmbān. Ānīc, āja nīngipā'tātcigä 'i^{ɛ}i'^{u} nąngwąna 'i^{ɛ}i'^{u} kītōtąmān," ugī·i·nān īni'^{u} ō'kumisąn. "Ānīc, nī^{n}gągībātis mägwā apinōtcīwiyān," kī·i·'kitō wa^{ɛ}a'^{u} Nänabucu. Kī·i·'kitō: "Ānīc kāwīn ätąta ningītänānāgątawäta^{n}zī. Kä^{e}gä't kitäbwe, nō'ko, 'i^{ɛ}i'^{u} a'kitoyąn," ogī·i·nān īni'^{u} ō'kumisąn.

Mī a'kawä kā·i·nät īni'^{u} ō'kumisąn. Mīdąc a'pī kāmādcāt, mīdąc i·i·mā^{n} kiundcimādcāt īdąc ąnōdcigu kīpapā·i·jitcigät. Mīdąc miziwä kī·i·jāt 'o^{ɛ}ō'^{u} a'ki. Nąckädąc kā·i·jictcigät o·o·mā^{n} a'kīng.

5. Nänabushu and the Winged Startlers.

Mīdąc cayīgwa ąnibąpimusät ningutingigu ogīwâbąmān awīya ukucininit. "Kunigä kīwī^{n}sumwātug?" ugī·i·nān 'i^{ɛ}i'^{u} wayābąmāt. "Mīnąngä," ugī·i·gōn; "o·o· ninticini'kāsomin, kuckungäsīnąg, nindigōmin."

"Kägätsa, mīnąngwani i^{u} äcinikāsoyäg!" Mīdąc kā·i·cimītcināt, 'o^{ɛ}ō'dąc kā·i·cī·i·nāt: "Wa^{ɛ}a^{u} kucayä'ta kuckungäsi, ugō kucayä'ta," ugī·i·nān. Mīdąc kānījimādcāt, kī·ą·nibąpimusät. Kā·i·cimątāpīt 'i^{ɛ}i'^{u} ki'tcigąmi, ugīwâbąndān ki'tcikīckāpi'kānig; ināpit, kägä't nāwinägwatini iwidi nibī'kāng. "Undcitąmāwīn nindā·i·cikwäckwąn i'kwätug a'tāting; ā'pitcigu tątā'kuntcīgwąnät. Undcitąmāwīn nin-

"Yea," to her said Nänabushu. "So I have not succeeded in bringing (them) a source of joy. Now completely have I erred, though no harm was intended in what I did," he said to his grandmother. "Thus I was exceedingly foolish while I was yet a child," said Nänabushu. He said: "Of course I did fully realize the effect of my act. Of a truth, you are in the right, my grandmother, concerning what you say," he said to his grandmother.

This was what he first said to his grandmother. And so then was the time that he started away, and from there he travelled about doing all manner of things. And now everywhere over the earth he went. For look and see what he has done here upon earth.

5. Nänabushu and the Winged Startlers.[1]

And now, while he was walking along, he suddenly saw something lying [together] in a heap. "I should like to know if perchance you have a name?" he said to the creatures which he saw. "To be sure," he was told; "this is our name, little winged startlers, such are we called."

"Oh, indeed, so that is what you are called!" Whereupon, after he had eased himself upon them, this he then said to them: "This is really the only winged startler, this is the only thing," he said to them. Thereupon on his way he started, on his way he went walking. When he came out upon the sea, he saw a very high cliff with steep sides; as he looked, truly far seemed the distance down to where the water was. "With good reason would I leap down if a woman were up for a prize, particularly if she were short from knee to groin. With good reason

[1] For another version see No. 24.

tāijikwāckwạn: 'Awägwän kä·i·jikwạ̄ckwạnigwän?' i'kitung. Undcitạmāwīn nintā·i·jikwāckwạn." Mīgu·i·mā ä'kukībābi-'kānig nībawit. O·ō·dạc tōtạm, mīzạn äjiwāninigātänit.

Mīdạc cīgwa kī·u·disāt a·a·wäti kāmīdcinimint mī·i'·u unītcānisa^{ɛ}. "Ānīn kā'tiyäg?" udinā^{ɛ} 'i^{ɛ}i'^{u} unītcānisa^{ɛ}.

"Kā, nạngwana Nänabucu ningīmīdcinigunān."

"Ningutạnō māwīn ināwägubạn."

"Kāwīn," kī·i·'kitō 'a^{ɛ}a'^{u} päji'k i·i·mā^{n} mōwīng usibi'tōt. "Kägä't ningagwätcimigunān, 'Ānīn äjini'käsoyäg?' ningī-·i·gunān. O·ō·widạc ningī·i·nānān, 'Kuckungäsīnạg nintigōmin,' ningī·i·nānān. O·ō·widạc kī·i·'kito: 'Nābisa kuckungäsi!' ningī·i·gunān; mīdạc kā·i·jimamackitciciyạngit, mīdạc kā·a·nicimādcāt."

Wa·a·widạc wänītcānisit kā·i·cikisībīginät; kā·i·ckwā kisībīginät, cīgwa kā·i·jimādcāt. "Mîcạnim!" ugī·i·nān Nänabucūwan. Mīdạc kā·i·ci·a·dimāt i·i·mā^{n} kīckābi'kāng, mīdạc päcu ugīunsābạmān. Mīdạc kā·i·nänimāt: "Wī'kāgäsa mīnawā tawāninigātäni."

Cīgwa kägä't umbigātäni Nänabucu. "Undcītasa nintā·i·jikwāckwạn ningutwā'kwa·ā·gạn ä'kwutcīngwạnät a'tāting."

Mīdạc kā·i·jipạsigwa·u·t 'a^{ɛ}a'^{u} pinä, mīdạc kā·i·jikwāckwaninit i·i·mā^{n} kīckābi'kāng. Mīdạc i·i·mā kā·i·cipōnīt kạnawâbạmāt ạnimibisu'nit; mīdạc i·i·witi nibī'kāng kā·i·jipạngicininit. Mīdạc i·i·mā^{n} kā·u·nsābimāt, kägä't kabäya·ī·kī·i·nāndīwạn i·i·mā^{n} nibī'kāng; wī'kā ayạgōsit. Undcimō-'kisäwạn, mīgu iwiti kābīnābinit; o·ō·widac ogī·i·gōn:

would I leap down if some one should ask: 'Who will jump down?' With good reason then would I leap down." There on the very brink of the cliff he stood. Now, this happened to him: as he started to jump, he lost his footing.

And so in the mean time (the mother) had come to where her young had been eased upon. "What has happened to you?" she said to her children.

"Why, it was by that old Nänabushu that we were eased upon."

"Something or other must you have said to him."

"Nay," said one moving about there in the slush of the dung. "Truly, we were asked, 'What is your name?' we were told. And this was what we said to him, 'Little winged startlers are we called,' we said to him. And this he said: 'Like the deuce (you are) little winged frighteners!' we were told by him; whereupon he squirted at us, after which he went his way."

Then the mother washed them with water; and after she had finished washing them, she then started away. "Confound him!" she said of Nänabushu. And so after she had overtaken him yonder at the cliff, then close by she took a peep at him. Now, this was her thought of him: "I wish that again he would swing his leg."

Now, sure enough, up Nänabushu raised his leg. "For a purpose would I leap if the object of the prize measured one span of the hand from groin to knee."

Thereupon as up flew the ruffed grouse, then (Nänabushu) leaped off the steep cliff. And so after she had alighted there (on the edge), she watched him as he went falling; and then yonder into the water he fell. And so from there she kept watch of him, truly a long while was he gone in the water; a long time was she perched up there. When he came to the surface, straightway at yonder place he cast a look; now this was she told by

"Kägätsa kikuckungäsī^{u}," ugī·i·gōn. Mīdąc kā·i·cikīwät 'a^{ę}a'^{u} pinä; mīdąc kayäwīn kā·i·cimādcīyātągāt, mīsa kā·i·ci·a·gwā'tāt. Mīdąc mīnawā kī·ą·nimādcāt.

6. Nänabushu and the Dancing Bullrushes.

Ninguting pąpîmusät, "Ānīn?" kī·i·nändąm. "Kunigä?" O·ō·widąc kī·i·nändąm: "Kunigä kāwīn ningakąckitōsīn." Ningutingigu papîmusät, ugīwâbąmā 'i^{ę}i'^{u} ininiwa^{ę} ki^{s}tci·o·sāmīninit wīnīmi·i·tiwa^{ę}. O·ō·widąc ogī·i·gōn īni'^{u} päcig: "Ānīn kayä kīnina, Nänabucu, kīgąnīm?" ugīgōn.

"Äye^{ę}, nisīmsā nīnganīm kayänīn," ugī·i·nän.

Ka'kina pingwācāgitiwa^{ę}, mīdąc ka'kina äci·u·nit i·'i·^{u} pąpikwängäna pąta'kibinwä·u·nit. "Kayä kīnina kīwīnīm?" kī·i·nā 'a^{ę}a'^{u} Nänabucu. "Mīnagu i^{u} ītug cigwa wīwītō·'kāsoyąn? Kinōndąmina mini'k 'i^{ę}i'wisa mini'k wanīmi·i·tink? Nicwāsugin wīnīmi·i·tim."

Mīdąc kayä wīn kā·i·ci·u·t, kīpąta'kibinwä·u·t. Mīdąc a'pī mādci'tānit, nāwayaī kā·i·jōcigābawit kayäwīn kīnīmit. Mīdąc a'pī kīmādci'tānit, ānīc mīsa gayä wīn i·i·mā^{n} kā·i·ndacīwäcimut; babänąginąngä ina'kąmigisiwa^{ę}. Kägätsa ki^{s}tcinīmiitīwa i·i·mā^{n}. Mīdąc i·i·mā^{n} ändąciwäcimut, nīyōgun kānīmit. Ānīc i·i·mā^{n} wīdci·ā·t i·i'·wisa kānī·o·guną·

him: "Of a truth, you are a winged startler," she was told. Thereupon back home went the ruffed grouse; and as for himself he started swimming inshore, after which he then went out of the water. Thereupon again he started on his way.

6. Nänabushu and the Dancing Bullrushes.[1]

While he was once walking along, "What (is it)?" he thought. "Wonder (what it can be)?" Now, this he thought: "I wonder if I am unable to do it!" And as he was once walking along, he saw some men gathered in a throng to dance together. And this he was asked by one of them: "You too, Nänabushu, are you going to dance?" he was asked.

"Yes, my little brother, I too am going to dance," he said to him.

They were all naked; and the only dress they all had was a feather, with all but the top stripped from the shaft, standing perched upon their heads. "And do you also wish to dance?" they said to Nänabushu. "Without doubt it must be your wish to participate? Have you heard how many days they will be dancing? Eight days will they be dancing."

Thereupon he himself dressed in the same costume, he had a feather standing upon his head. Now, when they began, in their midst was where he stood and also danced. Now, when the others began (dancing), thereupon then and there did he dance; a rousing time did they have. Of a truth, a great dance they had together there. And now, there where he was dancing, four days did he dance. So there he helped them for a space of four days. And

[1] For another version see No. 22.

gatnik. Mīdąc a'pī kī·i·nint: "Ambäsąno ayāngwāmisin," kī·i·nā a^{u} Nänabucu. "Kägu' nōndä·ā·nicī'tąngän."

Mīdąc a'pī cigwā kī·u·ji·u·nit; kā·i·jimîskwā'kwiyuwänit, ānīc mīgu gayä wīn kā·i·ji·u·t 'a^{ę}a'^{u} Nänabucu. Kīnānīmit mī·i·mā, ānīc kāwīn ānawi mąci ayä'kusisī. Mīdąc kägä't änigu'k nīminit. Abā'pic kāningutwāsugunągątînik, mīdąc a'pī äniwâbąninig, cigwa ki'kändąnk ayä'kusit. Mīgu i^{u} äjisīgisänig uckīncigūn. Kägätsa nänōntäntąm tcibwāwābininig. Käga'pī·i·gu ki'tcimawi 'i^{ę}i'^{u} ä'pī'tcitibi'katinig. Mīdąc 'i^{ę}i'^{u} tcī·i·ckwānīmi·i·tīng ąniwâbąninig. Mīsa' agāwā ugącki'tōn ānunīmit, ānīc ayä'kuzi. Cayīgwa ānawi pītābąnini, mīsa cayīgwa nąnāwątcimunit. Mīdąc ānawi cigwa piwâbąninig, ānīc mīgu i^{u} äjinąsinä mawit, ä'pītci ayä'kusit.

Ningutingigu, äckwāwäbinigänit, kīnībawi mägwä cācągąnącku'kā, ānīc kā·i·cināguskąnk īni'^{u} cācāgąnąckān mīnangwuna īni'^{u} kā·i·jinąnk. Mīdąc kägä't nānōndäntąm tcibwāwābąninig, mīdąc äcimawit, ä'pītci äya'kusit. Ningutingigu 'i^{ę}i'^{u} a'kawābandąnk tcibiwâbąninig, cigwa kägä't owâbąndān piwâbąninig. Mīdąc kā·i·nändąnk: "Ambägic kä·i·citinä· kipimipaga'kābank." Mī·i·dac kägä't cigwa tibickōtcaya·ī· pimi·a··kwâbąnini. Ānīc mīgu i^{u} mō'kwicimut. Mīdąc inābit; kägä't i·i·mā nībawit, kuniginīn mägwä cācāgąnągucku'kā kīnībawi. Mīsąndawā äcinātagāmä·a·yāt.

that was when they said to him: "We beg of you, display your zeal," they said to Nänabushu. "Don't let up before the affair is over."

Now, that was when they began to paint themselves; after they were painted red, then the same to himself did Nänabushu. He kept right on dancing there at the place, for not even yet was he weary. And so truly with much fervor he danced. By the time the sixth day was up, and when the light of morning was coming on, he began to realize that he was growing tired. Thereupon the tears streamed from his eyes. In good earnest was he anxious for the morning to come. Then at last he wept aloud for that the night was yet far from spent. And now the dance would be over during the coming-on of the morning. And so hardly was he able to dance, for he was tired. By and by, nevertheless, the dawn began to break, whereupon the others then began whooping. In spite of the breaking of the dawn, he was nevertheless weeping all the while, so very tired was he.

Now presently, after the others had ceased with their music, there he was standing in amongst the bullrushes, for what he had met with was the bullrushes, which he had supposed (to be people dancing). It was true that he had grown restless before it was morning, and so he was weeping, he was so tired. But of a sudden, while waiting for the morrow, he then truly saw the coming of the morning. And this is what he thought: "Would that at once the full light of day might appear!" Whereupon truly now straight overhead had come the line of the morning light. Now, by that time he was tired out by reason of the dance. And so he looked; truly, there where he was standing, to his surprise, was in among the bullrushes. On recognizing (what he had been dancing with), he made his way close to the shore. Thereupon

Mīdąc nąngwąna īni′ᵘ kā·i·jinąnk cācāgąnackōn anicinābänk kā·i·jinąnk. Minąngwąna iya‘pīkù ‘iᵉi′ᵘ kī·a·nitagwāgik minangwana ‘iᵉi′ᵘ kīki‘tcinānōtink. Mīnangwana īni′ᵘ kākī·i·cinąnk īni′ᵘ cācāgąnąckōn. Na, mīdąc inąngwąna i·i·mā wawiyąc kī·i·ciwäbisit.

7. Nänabushu, the Sweet-Brier Berries, and the Sturgeons.

Ānīc, mīsa kāni·i·cimāmādcāt. Ningutingigu kā·i·ciwâbąmāt ‘iᵉi′ᵘ ąnicinābä wītągwāgicinit, mīdąc kā·i·cī·i·nāt: “Ąmbäsąnō, nicīmisā,” ugī·i·nā ‘iᵉi′ᵘ anicinābäᵉ. Ugīwâbąmān kīgōⁿi‘känit, ānic mīdąc kayä wīn i·i·mā wī·a·yāt, ō·ō·widac ugī·i·nān: “Ąmbäsąnō kawītcitągwāgicimin.”

“Awawa,” ugī·i·gōn.

Mīdąc kā·i·ciwītigämāt. Ānīc unisāwaᵉ kīⁿgōⁿyaᵉ i·i·māⁿ tągwāgiciwāt. Abā‘pic cigwa käckątininig, ānīc mīsa i·i·māⁿ pibōniciwāt. Ānīc ayāwaᵉ unīdcānisiwaᵉ. Abā‘pic cigwa gätąmwāwāt ‘iᵉi′ᵘ ugīgōⁿimiwā. Mīdąc ō·ō· kā·i·nāt īni′ᵘ uwīdigämāgąnąn: “Indawā sąnā, kīni‘tąmawā īgi′ᵘ kigīⁿgōⁿimiwā kīgągitamwānānig; pāmādąc nīnawint ickwātc kīgątamwānānig.”

Mīdąc gägä‘t kā·i·cictcigäwāt. Ānīc mīsa′ kägä‘t kā·i·ji·ą·mwāwāt ‘iᵉi′ᵘ ugīgōⁿ·i·mini. Ąbā‘pic kädąmwāwāt ‘iᵉi′ᵘ kīⁿgōⁿyaᵉ. Mīdąc a‘pī kā‘kidąmwāwād īni′ᵘ uwīdigämāgąnąn ogīgōimini, iniwisa utagāmidä‘kawāgąnąn, ānīc mīga‘kina ‘iᵉi′ᵘ ugīgōⁿimini; mīdąc kā·i·ciniskādisītawat, mīdąc

it became a fact that he had taken the bullrushes for people. It happened to be in the autumn, during the season when there was always a strong wind blowing. It was true that such was the way he had seen the bullrushes. Therefore that was a time when he had a joke played on him.

7. Nänabushu, the Sweet-Brier Berries, and the Sturgeons.[1]

Well, accordingly then went he slowly along his way. And once after he had seen where some people were intending to spend the autumn, he then said to them: "I beg of you, my younger brothers," he said to the people. He saw them engaged in catching fish, so naturally desired to remain there too, and this he said to them: "I beg that you let me spend the autumn with you."

"You may," he was told.

Thereupon he abode with them. Now they killed fish there where they were spending the autumn. In the course of time (the lake) was frozen over, so thereupon there they spent the winter. Now they had some children. As time went on, they ate up (all) their fish. Thereupon this was what (Nänabushu) said to them with whom he lived: "Now, therefore, we will eat your fishes first; and then afterwards, when they are gone, then our fish will we eat."

And so truly that was what they did. Now, it was true that they ate the fish of the others. In course of time they ate up (all) the fish. And so after they had eaten up the fish of his companions, they that were on the opposite side of the (lodge) fire, then gone were all the fish of the other; thereupon he became angry at them,

[1] For other versions see Nos. 28, 29.

kā·i·jikusit. Paṇgī upimäyai·i· kī·i·cikabäci, ānīc mīdąc i·i·witi iciwināt īni′ᵘ ugīⁿgōⁿ·i·mąn. Ānīc mîsa pa‘kadänit īni′ᵘ kā‘kidāmawāt īni′ᵘ ugīⁿgōⁿimini. Ānīc mīdąc ‘aᵍa′ᵘ inini ąnicā uginīn wändcipimādci·ā·t ‘iᵍi′ᵘ unīdcānisaᵍ. Ningutingigu tągwicing ‘aᵍa′ᵘ inini. “Mīmāwīntcigawanān damąng,” ugī·i·nān īni′ᵘ wīwąn.

“Mīmāwīni·i·ᵘ,” ugī·i·gōn.

Mīdąc cigwa mīnawā äciwâbininig mīnawā ąnimādcā nąndawâbąmāt īni′ᵘ uginīn. Ningutingigu ąnipimādągā‘kut sāga·i·gąning, ąnitcātcīkäwät, ningutingigu kägō ugīnōndām madwäsininig mîcīwā‘kung. Ugīwâbąndān a‘tänig, mīdąc kā·i·cināsi‘kąnk, kuniginīn pikwa‘k! Mīdąc kąnawâbandąnk wā·i·ci·u·dā‘pinąnk. Kumiginīn awiya ugīmądwägänōnigōn: “Tatata,” [1] ugī·i·gōn; “kīnina ‘iᵍi′ᵘ kipigwa‘k,” ugī·i·gōn.

‘Oᵍ·ō·widac ugī·i·nān: “Kāwīn,” ugī·i·nān. “Anicāgu nīwīwâbąndān.”

“Tąga, pōdawän kundigu kigī‘kątc,” ugī·i·gōn.

O·o·dąc ugī·i·nān: “Äyeᵍ, kägä‘t nigī‘kątc.” Mīdąc kägä‘t äcipōdawat, mīdąc i·i·māⁿ äci·ā·wasut.

Mīdąc i·i·māⁿ äjigągiˢtcīnit, mīdąc, “Tąga, mīdcin īni′ᵘ indącikąnąn,” ugī·i·gōn. Mīdąc kägät āci·ō·dā‘pinąnk īni′ᵘ udącigąnini, ānīn käwī·i·cinąng a‘pī kā·u·dā‘pinąng īni′ᵘ udąciganini mīnąngwąna īni′ᵘ kāskąmi‘kwānawąn! Päcigidąc udānawickwąndān, “Mīgu·i·ᵘ ka‘kina icimīd cin,” ugī·i·gōn. “Mämindągä idąc ningī·i·niga·ā·g,” kī·i·nändąm; “i·i·wisa kīskwąndąmawāsiwągwa ninīdcānisąg.” Owâbamān

[1] Tatata, “you fool,” an adverb of imprecation.

and so moved away. Not far away he made his camp, and so of course thither he took his own fish. So thereby hungry became the others whose fish he had eaten up. Now, as for the man (whose fish had been eaten up), he kept his children alive by means of sweet-brier berries. So once when home came the man, "Now, I fear that we shall starve," he said to his wife.

"I fear so," he was told.

And so on the following day he started on his way again to seek for sweet-brier berries. And once as he was travelling over the ice of the lake, as he went walking along the shore-line, he suddenly heard the sound of something out on the ice. He saw that an object was there, and so went up to it, and lo, it was an arrow! Accordingly he gazed upon it with a desire to pick it up. He was startled at the sound of somebody's voice saying to him: "You fool,"[1] he was told; "is that your arrow?" he was told.

And this he said to him: "Nay," he said to him. "I desire only to look at it."

"Come, kindle a fire. It seems as if you are cold," he was told.

And this he said to him: "Yes, truly, I am cold." Accordingly, indeed, he kindled a fire, and so there he warmed himself.

And then the other took off his moccasins, whereupon, "Pray, eat these moccasins of mine," he was told. Accordingly, indeed, he took the other's moccasins, and what was he to behold when he took the other's moccasins but really the dried tails of beavers![2] Now, one he fully intended to leave, but, "All of it shall you eat," he was told. "Now, very great wrong am I doing them," he thought, "in that I have not saved some for my children."

[2] The tail of a beaver dried by fire is a delicacy.

i·i·^{u} iyānigu'kwānig īni'^{u} uma'kisinạn, pācigwāg īni'^{u} ma'kwayānạn nigānigu mā'tcīgisinit, mīwạninī^{u} wāma'kisinit; iniwidạc mạskitibānạbīn mīwạninī^{u} pāgwa·i·gātānig 'i^{ɛ}i'^{u} uma'kisining. Mīdạc kā'kījibabī'tcīnit kā·i·cināsi'kạminit 'i^{ɛ}i'^{u} umạckimut, ugīckạckimut. Mīdạc kā·i·cisīgwābinānit 'i^{ɛ}i'^{u} udūginīma^{ɛ}, mīdạc kā·i·cimōckina·ā·nit ami'kuminạn.

Mīdạc kā·i·ci·u·mbawạnä·i·gut. Mīdạc a'pī kā·ō·mbawạnä·i·gut ō·ō·dạc ugī·i·gōn: "Anipācwānbạndạmạn iimā āndāyāg unābạndạn ki^{s}tciwānu'kạmigāg, mīdạc i·i·mā^{n} kä·i·cipạgạtciwāpa'kāndạmạn 'i^{ɛ}i'^{u} kimạckimut. Mīdạc kānīcimādcāyạn, kāgu' wīn ābanābi'kān. Pāmādạc kigicāp kīgạpi·i·nāp. Ayāngwāmisin; kicī'kān o·o·mā^{n} tcimādcāyạn; awiya kīganōndawāg 'i^{ɛ}i'^{u} tcisā'kwānikwa, o·o·dạc kīga·i·gōg: ' 'Ā^{ɛ}a'^{u}, kungwau'k!' kīga·i·gōg. Gāgu'tạc ābanābi'kān; ayāngwāmisin. Mīgu·i·^{u} icictcigän i·i·wisa äciki'kino·a·mōnān."

Mīdạc kägä't kā·i·cimādciba'tōt. O·ō·widạc ugī·i·gō^{ɛ} 'i^{ɛ}i'^{u} pāminica·u·gut: "'Ā^{ɛ}a'^{u}, kungwa·u·'k!" ugī·i·gō^{ɛ}. Mīdạc kägä't pācu'tawāt; intigwamīpigu kätäbibiciwāt. Ānīc sāga·i·ganing pimādạgā'kuba ·i·wät. Mīdạc cayīgwa ānawi pācwâbandạnk 'i^{ɛ}i'^{u} tcimīcagā'kuba·i·wät, mīdạc ā'pitci cigwa kā'kī·i·gut 'i^{ɛ}i'^{u} pāminīca·u·gut. Mīdạc cigwa mīgạgā'kuba·i·wät; kāmicạgā'kut, awänibạn 'i^{ɛ}i'^{u} pāminīca·u·gut.[1]

[1] That is, the manitous of the wind.

He saw how large the moccasins were, that one bear-skin was of a bear surpassingly large, and from that the other had a moccasin; and (the skin of) a young bear was what he used for a patch on his moccasins. And when the other had put on his moccasins, he went to where his bag was, his cedar-bark bag. And so when he poured out his sweet-brier berries, he filled the bag up with beaver berries.

Thereupon by the other was he helped in lifting the pack upon his back. And then, after he had helped in lifting on the pack, this he was told: "When you have come nigh to the place where you (and the others) live, then select a large hollow space of ground, and there is where you should put down that pack of yours. And then you should continue on your way, and look not back behind you. Not till in the morning should you go and look. Exert yourself; make haste as you go on this path; for the sound of somebody will you hear yelling at you, and this you will be told: 'Hey, push him!' will you be told. So look not back; be careful. Do precisely as I have taught you."

And so truly off he started running. And this he was told by them who pursued him: "Hey, push him!" he was told. And now, indeed, he heard them a short distance away; it seemed that now they would overtake him. So out upon the ice of a lake he came fleeing. And notwithstanding that, already was he coming close to the other side in his flight over the ice, yet exceedingly hard was he now being pressed by them who were pursuing him. And then presently was he arriving at the other side of the frozen lake; and when he was come at the other side of the ice, gone were they by whom he was pursued.[1]

Mīsa pisān äni·i·jipapimusät. Mīḍąc 'i^{e}i'^{u} kā·i·gut: "Ānīc kāwīn gäyāpi iwäti nō'piming kanibiminīja·u·gusī," ugī·i·gōn. Mīḍąc kägä't kāwīn keyābi ugī·ą·ni·ą·mąnisutuwāsīn iwiti kāni'kupīt. Mīḍąc kägä't kī·ą·ni·ą·ntawâbandąnk i·i·mā^{n} tcigi^{s}tcīwāna'kąmigānig. Mīḍąc kägä't äciwâbąndąnk i·i·mā^{n} ki'tciwāna'kąmigānig, mīḍąc i·i·mā^{n} kā·i·jipągitciwäpa'kāndąnk. Mīsa kägä't kāwīn kī·ā·bąnābisī. Mīsa kāniijikīwät. O·ō·widąc ugī·i·gōn īni'^{u} wīwąn: "Ānīn wīnā kīpīnāsiwądwā īgi'^{u} uginīg?" ugi·i·gōn īni'^{u} wīwąn.

O·o·dac ugī·i·nān: "Ānīc, kāwīn ningutînō kīta·i·nändąnzī, kąnąbątc kicawändägus," [1] ugī·i·nān īni'^{u} wiwąn. Mīḍąc kāwin kicä^{n}ca' nibāsi 'a^{e}a'^{u} inini. "Wo·ō· kuca' ningī·i·ciwäbis; kąnabątc, mindimōyä, kīcawändägusimin," ugī·i·nān īni'^{u} wiwąn. Mīḍąc a'pī kāwâbąninig äcikanōnät: "'A'au', ąmbä, icādā^{e}!"

Mīḍąc kägä't cigwa kī·ą·nimādcāwāt, awi·i·nābiwāt i·i·mā^{n} kī'pipagitciwäpa'kāndąnk 'i^{e}i'^{u} omōckimut; āmīn kä·i·ciną-mowāt a'pī änitäbābandąmuwāt ą'panä mīgu·i·^{u} namäwąn! Mīḍąc mōtcigisiwāt. "Kägä'tiguna kīgawīsinimin." Mīsa cigwa a'pī kā·u·ntciwanäwāt. Mīsa kā·i·nąno'kīwāt, kīci-gątnig kayä kī·a·wanāwāt īni'^{u} namäwąn. Mīḍąc a'pī cigwa kā·ā·wąnāwāt kāwin gäyāpi kīwīsinisīwąg.

"Țāga, uwī·a·'kąmawi'k i·i·mā^{n} kītōnda·i·baninäng."

Mīḍąc kägä't kä·i·ca'kąmawāwāt. Ānīc pōtc tapīndigä

[1] Kicawändägus, "you (will) yet have food to eat;" literally, "you will be

And so in peace he then went walking on. Now, this was what he had been told: "For at yonder forest will you no longer be pursued," he was told. It was true that no longer did he feel the pursuit of anybody after he had gone up from the shore. And so truly he continued his way, looking for the place where there was a great depression in the ground. And when he truly saw the place that had a deep depression, it was there that he dropped his pack. It was true that he did not look back. And so on his way back home he went. Now, this he was asked by his wife: "Where are the sweet-brier berries that you went to get?" he was asked by his wife.

And this he said to her: "Why, in no wise should you feel so sad about it, for no doubt you will yet have food to eat," [1] he said to his wife. And then hardly could the man sleep. "This is indeed the feeling I have had, that perhaps, old woman, we shall yet be blessed," he (thus) said to his wife. And so after the day was come, he then addressed her, saying: "All right, come, let us go!"

Thereupon, in truth, they now started on their way, they went to look at the place where he had dropped his pack when coming home; now, what were they to behold when they caught sight of it but a place full of sturgeons! Thereupon were they happy. "Without fail shall we now have food to eat." And so from that moment they began packing from there. And now when they set to work, while it was day and all day long, they packed (and) hauled the sturgeon. And so by the time they had finished hauling it all, not yet had they eaten.

"I say, do you go wait for him at the place where we draw our water."

Accordingly they truly waited for him. Naturally without

blessed," but blessed in a particular way, which in this case is in the getting of food.

'a^{ɛ}a'^{u} Nänabucu; cigwa kā'kīcī'tāwāt, päcik kayä i·i·mā^{n} utąckwāndämiwān ugīpimā'kwicimāwāt īni'^{u} nąmäwąn. Ānīc mīi'^{u} pī·ā·wāt tcibīndigänit īni'^{u} Nänabucōwąn.

Mīdąc kägä't a^{ɛ}awäti Nänabucu o^{ɛ}·ō· utigō^{ɛ}: "Nimba-'kināgunānig īgi'^{u} kwīwisänsąg," [1] ugī·i·gō^{ɛ} 'i^{ɛ}i'^{u} unīdcānisa^{ɛ} 'a^{ɛ}a'^{u} Nänabucu, ō^{ɛ}ō' ugī·i·gō i^{ɛ}·i'·^{u} unīdcānisa^{ɛ}.

O·ō·widąc kī·i·'kito: "Māgicā kägō ugīmi'kāni 'i^{ɛ}i'^{u} midąc wäntcimino·a·yāwāt. Kägä't kuca aya·ā·n nąmäwā'kwąn, mīguca 'i^{ɛ}i'^{u} mādciwāt. Mīdąc wändcipa'kinawiyąngitwā. Tąga ningawâbąmā nītcizazī'kizi," [2] ugī·i·nān 'i^{ɛ}i'^{u} unīdcānisa^{ɛ}. Mīdąc kägä't cigwa kīmādcāt māwątisāt īni'^{u} Papa-'kīwisan.[3] Mīdąc kā·i·cipīndigawāt, mīgu ·i·mā^{n} ąnipīndigät, owâbąmān nąmäwąn pimā'kwucinini! Wo·ō·widąc ugī·i·nān: "Ningamāwądisā nītcizazī'kizī," ugī·i·nān. Ānīn kä·i·cinąmawāt 'i^{ɛ}i'^{u} ändānit ätąta obā'ta·i·nāwąn nąmäwąn! Wo·ō·widąc ugī·i·nān: "Ānīndi wäntcinąnątwā?" ugī·i·nān.

Mīdąc kā·i·gut: "Ō·o·mā^{n} nintōnta·i·pāninäng. Wo·ō·kī·i·cictcigä 'a^{ɛ}a'^{u} nimīndimōyäyim; kī·a·pi'kä kabägījik. Mīdąc kā·i·jisągisitäyābinikācit, mīdąc i·i·mā^{n} nintōntä·i·pāninäng kā·i·cipa'kupīyān. Mīdąc a'pī i·i·witi wâbąmąk ągumut, mīdąc pącipawąk. Mīdąc äcitō'tōkābīkibitōyān, mīdąc äciwī'kubitōt 'a^{ɛ}a'^{u} mindimōyä^{n}. Mīdąc äci·ą·gwāwäbinit. Mīdącigu mīnawā äcipą'kubīyān. Na', mīsa' äcictcigäyān i·i·mā^{n} kā·u·ntinąmān. Mīdąc kayä nīn wäntciwīsiniyān. Mīsa·i·^{u} wīndamōnān kā·i·cictcigäyān."

[1] Referring to the contest between the children of Nänabushu and those of the other family.

[2] Nītcizazī'kizi, "my old friend;" literally, "my one of the same age as I."

[3] Papa'kīwisan, "Pilferer;" in the nominative form it is Papa'kiwis; this is the Papakeewis, the mischief-maker, in the song of Hiawatha. The name comes from pa'kwis, one that breaks off or snaps something off; the reduplicated form denotes the frequency of the act; and the name connotes one given to petty theft, especially

fail would Nänabushu come in; so, after they were ready, then one of the sturgeons they laid across their doorway. Then accordingly waited they for Nänabushu to come in.

Thereupon, truly, Nänabushu at yonder place had this told him: "We lost to the boys in a wager,"[1] (thus) by his children was Nänabushu told, this was he told by his children.

So this he said: "Probably he has found something, and for that reason they are living comfortably. Surely, indeed, it is sturgeon-roe, for that was what they ate. It was on that account that they won from us. I think I will go and see my old friend,"[2] he said to his children. Thereupon, truly, he soon was off to visit the Pilferer.[3] And so after he had gone in, indeed while he was entering, he saw a sturgeon lying across his way! And this he said to them: "I want to visit my old friend," he said to them. What should he see where the others lived but a wonderful supply of sturgeon! And this he said to them: "Where did you kill them?" he said to him.

So this he was told: "Over here at our water-hole. This my old woman did; she was at work all day long making a line. And after she had tied the line to my foot, I thereupon went down into the water by way of our water-hole. And when I saw (the sturgeon) down there under the water, I then speared it. And when I jerked the line, then on the line pulled the old woman. So thus she drew me out of the water. And so once again I went down into the water. There, that was how I did down there where I got them. Now, that was how I provided myself with food. Therefore have I related to you what I had done."

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in the way of food. The term is also a synonyme for a "sponger;" the phrase ubaba'kiwisi'kānān means, "he desires the use of some one else's things before using his own."

"Kägä'tsa," kī·i·'kitō 'a^{ɛ}a'^{u} Nänabucu. "Mīsa' idąc 'i^{ɛ}i'^{u} īząn i·i·mā^{n} kä·u·ntciwīsiniyān."

Ānīc acąmā i·i·mā^{n} māwąticiwät. Wō·o·tąc kī·i·nā: "Īgiwäti kitāni·a·yāwāg nintickwāntäminäng kāpimā'kwici-nuwāt."

Mīdąc kägä't kānicisāga·ą·nk, kī·ą·ni·u·dā'pināt 'i^{ɛ}i'^{u} nąmäwa^{ɛ}, mīdąc kānīcikīwät, Ō·o·dąc ogī·i·nān īni'^{u} wīwąn: "Tąga, wâbąnk api'kä'kąn. Mīguca īsąn i·i·mā^{n} utągamīmiwāng wäntcinąnāwā īni'^{u} nąmäwąn."

Mīdąc kägä't kā·i·cictcigät 'a^{ɛ}a'^{u} mindimōyä, ki·ą·pi'kät kąbägijik, wīnidąc 'a^{ɛ}a'^{u} Nänabucu kī·ą·nitī'kä. Mīdąc kā·i·jikīcī'tāwāt, wäyābaninig kigicäp o·ō·widąc ugī·i·gōn īni'^{u} Papa'kiwisąn: "Mīgū ·i·mā^{n} nintōnta·i·bāninäng icipa'kubīn." Wo·ō·widąc kī·i·cictcigä 'a^{ɛ}a'^{u} Papa'kiwis, ugī·ą·gumu·a·ān īni'^{u} nąmäwąn.

Mīdąc a'pīpä'kubīt Nänabucu kayä ąni·a·ī·nābit ugīwâbąmān, kägä't ągumunit īni'^{u} nąmäwąn. Ānīc mīsa' äcipacipawāt. Äcitō'tōgābīgipitōt, mīdąc kā·i·ci·a·gwāwābinigut īni'^{u} wīwąn. Kuniginīn kägä't nąmäwąn utągwācimānini. Wo·ō·widąc udinān īni'^{u} wīwąn: "Mīnąngwana wo·ō·ma kä·u·ndātisīng."

Ānīc, mīnawā ānu·i·cipa'kubīt, ānubąbā·i·nābit, mīsa' kāwin gąnagä ningutînō icinąnzī; pīnicigu a'kwanābāwät, intawā ä'kwanābāwät äjitō'tōgābīgipitōt. Ānīc, mīnawāgu ānuba'kubī; mīdąc intawā kā·i·citō·tōkābīgipi'tōt. Kā·i·ci·a·gwāwābinigut īni'^{u} wīwąn, ānīc, mīnawāgu ānuba'kubī, mīsa kāwīn kanagä kägō. "Ānīn äciwäbisiwąngän i·i·wisa

"Yes, indeed," said Nänabushu. "Possibly that may be a source by which I shall obtain some food."

Naturally he was fed at the place where he was visiting. Now, this he was told: "Take with you the ones that lie across yonder doorway of ours."

It was so that, as he went out, he took up the sturgeons, and then he went his homeward way. Now, this he said to his wife: "I say, to-morrow do you make a line. For it was by way of yonder water-hole of theirs that they killed the sturgeons."

Accordingly that truly was what the old woman did: she worked all day long making a line, while Nänabushu himself worked at making spears. And so after they were ready, then on the morning of the morrow this he was told by the Pilferer: "By way of yonder water-hole of ours do you go into the water." Now, this had the Pilferer done, he had laid a sturgeon in under the water.

And so when into the water Nänabushu went, and when he was looking about, he saw, sure enough, a sturgeon moving in the water. So thereupon he speared it. When he jerked the line, he was then pulled out of the water by his wife. She was amazed to see him actually drawing a sturgeon out of the water. And this he said to his wife: "This is just the place where we shall obtain sustenance."

Well, again he went into the water, but without success; in vain he tried looking about, but not a single thing did he see; (this continued) till he was getting short of breath, and there was no need of his getting out of breath. Then he jerked the line (to be drawn up). So once more he went into the water, but it came to nothing; and so without success he jerked on the line (to be drawn up). After he was pulled out of the water by his wife, why, he would have gone back in again, but it was no use

wâbamāsiwąg ‘a^{g}a′^{u} namä?” ugī·i·nān īni′^{u} wīwąn. Intawā kā·kątābāwät, intawāmī·i·^{u} kā·i·ci·ā·nici‘tąnk. Kägä‘t inąngä i·i·mā^{n} ki·u·ndinigāsuwąn; anicā kī·a·gantcitcigāsuwan. Mīdąc kā·i·cikīwäwāt intawā. Kumādąc igu a‘pī·a·i·ndāwād ānīc mī cigwa pa‘katäwād.

Cigwa ānawi sīgwanini, mīdąc wīni‘tąm kā·i·cinantawiginīwät. Ā‘pidci tącigu pä‘kadäwāt, ąnimādcāt; uginīn ugīwâbamān, ānīc mīyä‘tągu ’i·i·^{u} wäntcipimātciāt unītcānisąn. Mīdąc änändąnk: “Kunigä ningapinā ‘a^{g}a′^{u} ugin?” inändąm.

Ningutingigu änibąbimusät sāga·i·gąn ogiwâbąndān; änīcimądā‘kut, änīcitcātcigäwät ‘i·i·^{u} sāga·i·gąn. Ōwâbandąn wāpigąmānig. Pāmā mīgu i·i·mā^{n} sāga·i·gąning nāwi‘kwąm kägō mädwäsininig. Äji·i·nābit, mīdąc kägä‘t kā·i·cinōndąnk mądwäsininig. “Wägunän?” kī·i·nändąm. Kuniginīn, äninäsikąnk pikwa‘k kī·a·‘täni kitcipikwa‘k, ma‘kwa‘tawagąn äsawäwint! Äci·u·tā‘pinąnk awiya mądwägąnōnigōn: “Tatata, kīnîna kibikwa‘k, Nänabucu, wā·u·dā‘pinąmąn?”

“Äye^{g}, nisīmisa, nīn nimbikwa‘k.”

“Kāwīn, nīn, Nänabucu, nimbikwa‘k,” ugī·i·gōn.

“Kāwīn,” ugī·i·nān ‘a^{g}a′^{u} Nänabucu.

“Kāwīn,” ugī·i·gōn; “Nīn ‘i^{g}i′^{u} nimbikwa‘k.” Mēdąc kā·i·gut: “Kāwīn wīn kī·i·kitusī Papa‘kiwis a‘pī cäwänimąg.”

“Ō^{n},” ugī·i·nān wa·a·^{u} Nänabucu; “kīn nąngwąna ’i^{u}, nicīmisa, kipi‘kwa‘k!” ugī·i·nān.

at all. "What can be the matter with us that I do not see any sturgeon?" he said to his wife. For nought was he chilled by the water, so he gave up in failure. It truly was not a place to get (sturgeons); for wittingly had (the sturgeon) been put into the water for him. Thereupon back home they went without success. And so later on, while they were abiding there, they then began to be in want of food.

It was now getting well on towards the springtime, whereupon he took it upon himself to go looking for sweet-brier berries. So when they were exceedingly hungry, he started on his way; some sweet-brier berries he found, for it was only by such means that he was able to keep his children alive. And then he thought: "Wonder if I can take the sweet-brier berries home!" he thought.

Now, once as he was walking along, he saw a lake; then along upon the ice he went, on the ice along by the edge of the lake he travelled. He saw where (the lake) narrowed into a channel. Then farther on the lake, far out upon the ice, he heard some sort of a sound. As he looked, then was he sure that he heard something making a sound. "What (is it)?" he thought. As he went up to it, there was an arrow, a great arrow, with the ear of a bear for the feather! As he reached for it, he heard the voice of some one addressing him: "Fool, is it your arrow, Nänabushu, that you should have the desire to take it?"

"Yea, my younger brother, it is my own arrow."

"Nay, it is mine, Nänabushu, it is my arrow," he was told.

"Nay," to him said Nänabushu.

"Nay," he was told, "it is my own arrow." And he was told: "The Pilferer himself did not say that when I was merciful to him."

"Oh," to him said Nänabushu, "then it is the truth, my younger brother, that the arrow is yours!" he said to him.

Cigwa mīnawā ugīkąnōnigōn Nänabucu: "Intigwa kigī'kątc. Taga, pōtawän," ugī·i·g̀ōn.

O·ō·dąc kī·i·'kitō wa·a·ᵘ Nänabucu: "Äntągäsa 'aᵍa'ᵘ inīni kīgī'kątci. Kāwīn nīn nimkī'kątisī," kī·i·'kitō 'aᵍa'ᵘ Nänabucu.

"Nänabucu, kāwīn kī·i·'kitusī a'pī cäwänimąg 'aᵍa'ᵘ Papa'kwis."

"Äyeᵍ, nicīmîsa, kägä't ningī'kątc."

"Pōtawin guta."

Kägä't kā·i·cipōtawät. Mī·i·dąc mī·i·māⁿ kā·i·cigagī'tcīnit. "Taga, Nänabucu, mīdcîn unoˊᵘ nindącigąnan."

Wo·ō·widąc ugī·i·nān: "Kāwīn nīn nindąnimuciwisī kämītciyāmbān īniˊᵘ acigąnąn."

"Nänabucu, kāwīn kī·i·'kitusī Papa'kiwis a'pī cäwänimąg."

"Äyeᵍ, nicīmîsā, kägä't ningamītcînąn īniˊᵘ kitącigąnąn." Mīdąc kā·i·cipā'pā·u·wäbinąminit mīdąc kā·i·'kitut aᵘ Nänabucu: "Pīdōn, nicīmîsa, ningamīdcinąn īniˊᵘ kitącigąnąn." Ānīn kä·i·cinąng Nänabucu, kuniginīn, īniˊᵘ kāskami'kwānuwąn! Mīdąc kägät, äcimīdcit. Päjig utānawī·i·ckwąndān. "Awawa, Nänabucu, mīgu·i·ᵘ icigitān." Mīdąc kägä't kā·i·cigitāng.

Cigwa undąni·u·dā'pinamini 'iᵍiˊᵘ utōginīwąc, äcisīgwäpinānit 'iᵍiˊᵘ udōginīmaᵍ. Aniniminā'kuwąn micawi'kwąm kidacisigwa·i·gäwąn. Mīdąc kā·i·jimōckina·ā·nit i·i·māⁿ mąckimutānk, "Ambä, Nänabucu," ugī·i·gōn. "Ūmpūm waᵍaᵘ mi'kwąm. Kägu win inänimicikän. 'Ācimādci ningī·i·niga·i·k!' inäntąngän. Kīnīgu kigabąbāmi'tąm 'iᵍiˊᵘ ä·i·ninān. Ayāngwāmisin; ambäsąnō, mānu icitcigän kä·i·ninān. Kägu' bąbīni'tawici'kän; mīgu iᵘ tci·i·nigā·i·tisuyąn kīcpîn pąbīni'tawiyąn 'iᵍiˊᵘ; mīgu iᵘ kägä't tcī·i·nigā'tōyąn

Presently again was Nänabushu addressed: "It seems as if you were cold. Pray, kindle a fire," he was told.

And this said Nänabushu: "He is surely the man who is cold. I am not cold," said Nänabushu.

"Nänabushu, the Pilferer did not say that when I was blessing him."

"Yea, my younger brother, certainly I am cold."

"Then build you up a fire."

Truly, after that he built up a fire. Accordingly the other then took off his moccasins there. "I say, Nänabushu, eat these stockings of mine."

And this he said to him: "I am not a dog, that I should eat those stockings."

"Nänabushu, the Pilferer did not say that when I was taking pity upon him."

"Yea, my younger brother, truly, will I eat those stockings of yours." And so, after the other had shaken them thoroughly, then this said Nänabushu: "Bring them hither, my younger brother, I will eat those stockings of yours." What was Nänabushu to behold but a wondrous store of dried beaver-tails! Thereupon truly he ate. One he wished to save. "O Nänabushu! go eat it up." Whereupon truly he ate it up.

When the other went and took up (Nänabushu's) bag of sweet-brier berries, he emptied out his sweet-brier berries. Then off he went, going far out upon the ice, where he began chopping the ice (into chunks). And then, after he had filled the sack full (of ice), "Hither, Nänabushu," (Nänabushu) was told. "Carry this ice upon your back. Regard me not in an evil way. 'Oh, the evil that I am done!' do not think. (It is for) your (good) that you should heed what I am telling you. Be careful; I beg of you, try to do what I tell you. Do not disobey me;

kīya′ᵘ. Ąmbäsąnō, ayāngwāmisîn, icictcigän ‘iᵉi′ᵘ kä·i·ninān. Ō·o·māⁿ tci·ą·nimādcāyąn, awīya kĭkąnōntawāg tcigāgīgitōwāt. ‘Ä·ē·ēⁱ!’ kīga·i·gōg awīya. Kägu pąbāmi‘tawā‘kän. ‘ ‘Ā‘a′ᵘ, Nänabushu, pämātągā‘kut!’ kīga·i·gōg. ‘ ‘Ā‘a′ᵘ, kungwa·u·‘k!’ kīga·i·gōg. Kägu′ ābanābi‘kän. Mīgu ‘iᵉi′ᵘ a‘pąnä kä·i·ni‘tąmąn wo·ō· sāga·i·gąn tcibimātagā‘kuyąn. Pimiba‘tōn· änigu‘k. Mīdąc kä·i·ni‘kwā: ‘ ‘Ō, ‘ō, ‘ō, ‘ō, kungwa·u·‘k, kungwa·u·‘k, kungwa·u·‘k!’ kīga·i·gōg.”

Mīdąc a‘pī cigwa kī‘pimādcā; pitcīnągigu a‘pī patągwicing, cigwa kägä‘t awiya onōndawāᵉ. Mīdąc äcimādcīpa‘tōd, cigwa gägä‘t onōndawāᵉ, “ ‘Aᵘ, ‘aᵘ, ‘aᵘ, ‘aᵘ, kungwa·u·‘k Nänabucu!” utigōᵉ.

‘Āⁿ, mīdąc kägä‘t nąndagänimusig pimipa‘tōd. Cayīgwa nāwi‘kwąm pimādagā‘kuba‘tō. Kumāgu udapīsi‘tawaᵉ ‘iᵉi′ᵘ päminīca·u·gut. Mīdąc ąninąntagänimusig äckam päcu. Ningutingigu, “Mīmāwīn tcitäbibiciwāt kā·i·nwäwāt,” kī·i nändąm. Ugītcicägwasum ’i·i·ᵘ wâgā‘kwąt; äciyābąmipągisut, “ ‘Aᵘ, kungwa·u·‘k!” kī·i·‘kitu. Ānū·i·nābit, kāwīn awīya ogīwâbamāsīn.

Mīdąc mīnawa äcimādcība‘tōd, mīsa unbtcita ‘iᵉi′ᵘ äni‘tąnk; änigu‘k pimiba‘tō. “Tąga nīngągwänąganāg īgi′ᵘ kā·i·nwäwāt,” kī·i·nändąm. Mīdąc änigu‘k ānupimipa‘tōd äckąmigu upäcu‘tawā mīnawā. “Mīmāwīn mīdąc i·i·ᵘ tcitäbibiciwāt īgi′ᵘ kā·i·nwäwāt,” kī·i·nändam. Mīdąc ā‘pidci

else you will surely do yourself harm if you fail to obey me in that; for truly will you do yourself harm. I beg of you, be careful, do that which I have told you. When from this place you start upon your way, you will hear the voice of somebody talking. 'Halloo!' you will be told by somebody. Do not heed them. 'Halloo, Nänabushu is passing across on the ice!' they will say of you. Now, then, 'Push him!' they will say of you. Don't look back. That is what you will keep hearing all the while you are crossing this lake on the ice. Run as fast as you can. This is what they will say to you: 'Hey, hey, hey, hey, push him, push him, push him!' they will say of you."

And so then was when he came starting away. As soon as he was come at the place, then truly some one he heard. And as he began running, then truly he heard them, "Hey, hey, hey, hey, push Nänabushu!" was said of him.

Ah, thereupon truly, nothing loath, he ran with all his speed. Soon a long way out upon the ice did he come running. Some distance away he could hear those who were pursuing him. And then all the faster he went, the nearer they came. At times, "Now they sound as if they will overtake me," he thought. From the belt round his waist he pulled forth an axe. As round he whirled, "All right, push him!" he said. In vain he looked round about, but nobody did he see.

Thereupon, as he started running again, it seemed as if he could hear the sound; with all his speed he ran. "Now, I will try running away from them who are making the noise," he thought. Thereupon with all his might he tried to run, and closer still he could hear them again. "I fear that they who are making the noise will now overtake me," he thought. Thereupon ever so close was he now being pressed when again round he whirled, and

kayā'kī·i·gut mīnawā äci·ā·bąmipągisut, awänän dąc käwâbąmāt? Ānīc ānu·i·nābi, awänän dąc käwâbąmāt?

Mīnawā äcimādcība'tōd; kumāgu a'pī mīnawā änitągwicink, cigwa mīnawā onōntawā, mīdąc äcimādcīpa'tōd änigu'k. Mīdąc ānawi cigwa päcwâbąndąnk i·i·mān wā·i·cimīcagā'kupa'tōd, mīdąc ānawi cayīgwa päcwâbąndąnk, mīcigwa mīnawā kā'kī·i·gut. Mēdąc äciku'pīpa'tōd, mīdąc awänibąn 'i^ei'u nōndawâ'pąn.

Mīdąc äcipapimusät pisān. Cayīgwa bäcwändąnk 'i^ei'u ändāwāt, ānīc idąc cigwa ąndawâbąndān 'i^ei'u tciwāna'kąmigānig; mīdąc kägä't cigwa kīwâbąndąnk ki'tciwāna'kamigānig. Mīdąc imān kā·i·cipągitciwąnät. Mīdąc kā·ą·nicimādcāt ki·i·nā: "Kägu' ābąnābi'kän," ānīc kī·i·nā. Mīdąc kā·i·ci·ā·bąnābit. Ānīn kä·ī·cinąnk a'pī ayābąnābit? A'pąnägu nąmäwąn owâbąmān imān kā·i·cipągitciwänät. Kägä't minwäntąm i·i·mān kā·i·cipągitciwąnät. Mīdąc äni·i·cigīwät; kā·i·citągwicink iwiti äntāwāt, mīdąc kā·i·gut īni'u wīwąn: "Ānīn wīn kībīnāsiwątwa īgi'u uginīg?"

"Mindimōnyä, ningīcawäntāgus." Mīsa' kāwīn nibāsī 'i^ei'u tibi'kątinik, ä'pītciminwäntąnk. Wō·o·dąc ugī·i·gōn īni'u wīwąn: "Intackā kigībwābąbīnitąnzimitug i·i·u ānugī·i·gōwąnän."

Ānīc ānōtäntąm tcibwâwâbąninig. Tcigwasa piwâbąnini. "'Aa'u, mindimōyä, kidapi'kan udā'pinąn. Kāgackäginīn na·ä·gātc ningī·i·jinanzī," ugī·i·nān īni'u wīwąn.

Mīdąc kägä't ąnicimādcāwāt. Änīsāgątciwät, awänibąn mī'iu kāicinąnk; intackā ugīwâbąmān mōckinänit īni'u nąwäwąn i·i·mān kānibągitciwąnät. Mīdąc äcigąnōnāt īni'u

who was there for him to see? Even though he tried looking round about, yet who was there for him to see?

Then again he started running; and when a certain distance on the way he was come, then again he heard them, whereupon he began running with full speed. And though he could see that near was the other shore which he hoped to reach by running on the ice, though he could see it close by, yet again was he being hard pressed. And when up from the shore he ran, no one then did he hear any more.

Thereupon he walked peacefully on his way. When he perceived that he was approaching home, he then sought for a great depression in the ground. It was true that soon he saw where there was a great hollow. It was there he put down his pack. Now, when he started to go, he was told: "Look not back," thus he was told. But what he did was to look back. What was he to behold when he looked back? A host of sturgeons he saw where he had put down his pack. Truly, was he pleased to have put down his pack there. Thereupon he started on his homeward way. After he was come there where they lived, he was then asked by his wife: "Why did you not bring home the sweet-brier berries?"

"Old woman, I have been blessed." Thereupon he did not sleep during the night, for he was so thoroughly happy. And this he was told by his wife: "I wager that you failed to obey what was fruitlessly said to you."

Now, he longed for the morning before it was time to appear. Soon then came the morning. "Now, then, old woman, get your tump-line. By no means a mere morsel have I seen," he said to his wife.

Thereupon truly on their way they started. When he came out upon the hill, gone was that which he had seen; for previously he had seen great abundance of sturgeons

umindimō·i·micạn: "Mōckinäbạnik ogō^{u} nạmäwạg." Mīdạc kā·i·gut īni'^{u} wīwạn: "Intạckā kigībwābabīnitazīmitug," ugī·i·gōn īni'^{u} wīwạn.

"Äye^{ę}," ugī·i·nān; "kägä't 'kägu äbanābi'kän,' nintānugī·i·gō."

Mīdạc kā·i·cinickiāt īni'^{u} wīwạn. "Mämindạgäsa gägä't kāwīn kini'tānōntanzī k·ägō ānugī·i·gōyạnin."

Wo·ō·widạc igī·i·nān wa^{ę}a'^{u} Nänabucu: "Kägä'tsa kāwīn ningī·i·jitcigäsi i·i·^{u} ānugī·i·gōyān." Mīdạc imā^{n} ki·ā·nwänindizut.

Mī·i·mādac papā·i·nābiwāt päjik sạ'nā cīgwā'kunamäwạn ugīmi'kawāwān i·i·mā kī·a''tōd i·i·^{u} upimiwạnān. Mīdạc äcikiwäwāt, intāwa mīsạnā īni'^{u} kā'pīnāwāt mīdạc īni'^{u} kā'kabācimāwāt.

Mīsa mīnawā tcigwa ki·ạ·nimādcāt, mīnawā aninạntcwâbạmāt. Ānīc mīsạgunā·i·^{u} wändcipimātci·ā·t i·i·^{u} unīdcānisa'^{ę}. Ānīc mīgu'ku tasing wâbaninigin ạntawâbạmāt īni'^{u} uginīn. Ningutingigu ā'pitci käwạnāntạmuwāt mīnawā ạntawâbạmāt īni'^{u} uginīn. Mīdạc kā·i·cipimādạgā'kut 'i^{ę}i'^{u} sāga·i·gạn, mīdạc pimācạgāmät 'i^{ę}i'^{u} sāga·i·gạn, mīnawā kägō onōntān pitiku'kusininig. Kā·i·cinā^{n}si'kạnk, kuniginīn ugīwâbạndān ki'tcipikwa'k a'tänig, ma'ku'tawagạn äsawäwint. "Tatata," ugī·i·gon awiya "kīnina kibi'kwak, Nänabucu?"

"Kāwīn," ugī·i·nān. "Äye^{ę}," ugī·i·nān 'a^{ę}a'^{u} Nänabucu; "kīn kibikwa'k, nicīmsa."

"Tạga, Nänabucu, pōtawän. Kuntigu kigī'kạtc."

there where he had laid down his pack. So then he addressed the old woman, saying: "The place here was once full of sturgeons." And this he was told by his wife: "I dare say but that you have doubtless disobeyed," he was told by his wife.

"Yea," he said to her; "truly, 'Look not back,' I was told to no purpose."

And then was when he angered his wife. "Really in good sooth you are thoroughly incapable of giving heed to anything one tries to tell you."

And this to her said Nänabushu: "Quite true, I did not do what I was uselessly told." And so then was he repentant.

Now, from there they went searching round about, when truly they found some sturgeon-roe at the place where he had put down his pack. Whereupon they then went back home, so accordingly what they fetched home was what they cooked in the kettle.

And so once more was he already on his way, once more was he looking for (sweet-brier berries). Now, this was the only source he had to sustain his children. So it was every morning that he went to look for the sweet-brier berries. Now once, when they were very much in want of food, he went again to seek for the sweet-brier berries. Accordingly, as he was going across on the ice of the lake, and as he travelled along by the shore of the lake, again he heard the sound of something fall with a thud upon the ice. When he went up to it, he was surprised to see a great arrow that was there, with a bear-ear was it feathered. "Fool," he was told by some one, "is it your arrow, Nänabushu?"

"No," he said to him. "Yea," to him said Nänabushu; "it is your arrow, my younger brother."

"I say, Nänabushu, kindle a fire. It seems that you are cold."

"Äye^{e}," ugī·i·nān; "nisīmisa, kägä't nigī'kạtc," ugī·i·nān.

Mīdạc kā·i·cikạgi'tcīnit. "Taga, uno'^{u} mīdcîn," [1] ugī·i·gōn.

Mīdạc kägä't kā·i·cimīdcit īni'^{u} acigạnan.

Cīgwa utōtā'pinạmini 'i^{e}i'^{u} utōginīwạc, mīdạc äcisīgwäbināt. Kāsīgwäbinānit kānicimādcānit. Owâbạmān tạcisīgwa·i·gänit mī·i·mā^{n} nāwi'kwạm, mīsa mīnawā kā·i·cimōckina·ā·nit imā^{n} umackimutānk.

Mīdạc kā·i·ci·u·mbiwạnä·i·gut, o·ō·widac ugī·i·gōn: "Ambäsinō tạc ayāngwāmisîn, kägu'dạc mīnawā icictcigä'kän. Kä·i·ninān dạcigu icictcigän. Kāwīn mīnawa kidā·i·nisinān. Mīdạc ä'ta o^{u} īninān," igī·i·gōn. "'A^{u}, mī·i·^{u} icimādcān," ugī·i·gōn.

Mīdạc kägä't kā·i·cimādcāt, kā·i·cimādcība'tōd. Cigwa mīnawā awiya unōntawā^{e} sā'kwānigut. Mīdạc kā·i·nändạnk: "Kāwīn pā'pic idạc nintā·i·nāpisī. Misawāgu awiya ki'tciwinạnk 'i^{e}i'^{u} nimpimiwanān," kī·i·nändạm. Mīdạc kägä't pimātạgā'kut, cigwa babīmiba'tō. Kägä't ugā'kī·i·gō 'i^{e}i'^{u} nwāntawāt. "O-o-ō, kungwu·u·'k Nänabucu!" utigō^{e}. Ānīc mīdạc kägä't kāwīn wī·ā·bạnābisī. Mīdạc pīnic kā·i·ciācạwạgā'kut awänibạn a'pī i·i·witi a'kī'kānk.

Ạnipạpimusät cayigwa ubäcwäntān 'i^{e}i'^{u} äntāwāt. Ānīc mīnawā utạninạntawâbạndān tciki'tciwāna'kamigānig. Mīdạc i·i·mā kā·i·cipagitciwạnät, mīdạc kāwīn kīābabābisi ī·i·mā^{n} kā·i·jipạgitciwạnät. Kā·i·jitạgwicink iwiti äntawāt, mīdạc kāwīn ugīgạnōnāsī īni'^{u} wīwạn. Kā·i·jikawicimut, kāwīn

[1] Not the moccasins, but the stockings.

"Yes," he said to him; "my younger brother, truly I am cold," he said to him.

Thereupon the other removed his moccasins. "I say, eat these," [1] (Nänabushu) was told.

Whereupon he then truly ate the stockings.

Now, the other took (Nänabushu's) bag of sweet-brier berries and poured them out. After he had emptied them out, he then started away. (Nänabushu) saw him chopping a hole far out upon the ice, and he was again filling his sack there.

And when by the other he was helped with lifting on his pack, this was he then told: "I beg of you now take pains, and repeat not the same thing. What I have to tell you, that you do. Not again will I give you advice. This is the last time that I shall speak to you," he was told. "So then, start you hence," he was told.

Thereupon truly off he started, off he went running. Presently another one he heard yelling to him. And then he thought: "Under no circumstances will I look, even though some one should hold back on my pack," he (thus) thought. Thereupon truly, as he was coming across on the ice, he then took a straight away course as he ran. Truly was he hard pressed by those whom he heard. "Ho, ho, ho, push Nänabushu!" was said of him. Now, it was true that he was not anxious to look behind. So then at last, after he had crossed the ice, there was then no one there on the land.

As he went walking along, he soon perceived that he was approaching where he lived. So again he sought for the place with a deep depression in the earth. And so after he had put down his pack there, he accordingly did not look back where he had put down his pack. When he was come at yonder place where he dwelt, he accordingly did not speak to his wife. After he had gone to

ugīkacki'tōsīn 'i^{e}i'^{u} tcinibāt. Mīdąc ąnicāgu kā·i·cicink o·o·dąc ugī·i·nān īni'^{u} wīwąn: "Kägä't mīnawā nintānugīcawäntāgus."

"Intackā kibwābabīni'tąnzimītug wäyība mīnawa amąntc kā·i·gōwąnän. Kitinigā·ā·g kinītcānisinānig bąbīni'tąmąn kägō. Ānīn, kägōna kigī·i·gō?"

"Äye^{e}, ąmąntc mīdąc kä·i·ciwäbątogwän; mīdąc igu 'i^{e}i'^{u} kā·i·gōyān kā·i·cictcigäyān."

Cigwasa owâbandanāwa 'i^{e}i'^{u} wâbąninig. "'Ā'a'^{u} mindimōyä!" ugī·i·nān īni'^{u} wīwąn. Mī·i·dac kā·i·cimādcāwāt iimā^{n} kīpipągitwąnät, kägä't ānīn kä·ī·cinąnk imā^{n} kīpągitciwąnät wäntcitagu mōckinäni mini'k i·i·mā^{n} wāna'kamigānig nąmäwąn mōckinäwąn. Ānīc mīdąc āwatciwąnäwāt kąbägījik. "Mīmāwin i·i·^{u} tciwâbąnicink," ugī·i·nān īni'^{u} wīwan.

"Äye^{e}," ugī·i·gōn; "mīsa i·i'·^{u} pimātisiwāt īgi'^{u} kinītcānisinānig."

Mīdąc pisān mī·i·mā^{n} kā·i·ciwâwīsiniwāt.

8. Nänabūshu and the Wolves.

Mīdąc ningutinigu pąpāmusät awiya owâbąmān, kuniginīn ma·i·gana^{e} īząn. Kā·i·cipīpāgimāt, kā'pīciicānit 'i^{e}i'mā^{n} ayāt.

O·ō·widąc kī·i·'kitōwąg īgi'^{u} ma·i·nganąg: "Kägu päcu' ā'pitci icā'kägun, kägō kīwī·i·gowā," ugīinā^{e}. Mīdąc kägä't nāgäwāsa wāntcigābāwiwāt kąnonāwāt. Wo·ō·widąc ugī·i·gowān: "Amąntcwīni'^{u} kītōtąmäg ingutci wayābąminągogun? Kāwīnina indinawämāsīwānān kitinändämina'ku? Päcuginīnigu kitinawämininim; mīginīnigu 'a^{e}a'^{u} kōsiwā

bed, he was not able to sleep. And after he had spent some time merely lying there, this he then said to his wife: "Truly, again to no purpose have I been blessed."

"I fancy that perhaps again you were not long remembering what had been told you. You do our children a hurt by your failure to obey. What, was there something you were told?"

"Yes, but it is uncertain how it will turn out; for according as I was told so I did."

So presently they saw that the morrow was come. "Now, then, old woman!" he said to his wife. Accordingly, after they had started off (and had come) to the place where he had left his pack, truly what was he to behold there where he had left his pack but a place full to the brim with as many sturgeons as the basin could hold. So therefore were they busy lugging throughout the day. "No doubt but that now we shall live through the winter," he said to his wife.

"Yes," he was told; "therefore saved are our children."

And so in comfort with plenty to eat they continued there.

8. Nänabushu and the Wolves.[1]

Now, once on a time as he was travelling about, he saw somebody. Lo, they were wolves! After he had called aloud to them, then they came over to where he was.

And this said the wolves: "Go you not so very close, for he wishes to say something to you," they said of him. Whereupon truly, at some distance away, was where they stood when they spoke to him. Then this they were told: "I should like to know why you act so whenever I happen to see you anywhere. Is it always your idea that I am not your kinsman? Why, I am very closely related to

[1] For other versions see Nos. 9, 30, 44.

nīdcikiwäⁿzi." O·ō·dąc ugī·i·nängōmān īni′ᵘ a'kiwäⁿzīma·ī·ngąnąn: "Nītcizazī'kizī," ugī·i·nān. Mīdąc kā·i·nāt īni′ᵘ ugwisisini īni′ᵘ a'kiwäⁿzīma·ī·ⁿgąnąn. "Ānīc nintōcimąg," ugī·i·nāᵉ 'iᵉi′ᵘ ma·ī·ngąnaᵉ. Wo·ō·widąc ugī·i·nān: "Ānīndi äcāyäg? ugī·i·nān."

"Wo·ō·witi nībinunk kini'tāgäbąnīg īgi′ᵘ kitōcimąg, mīdąc iiwiti äcāyāng. Mīdąc a'pąnä iwiti ki·a·sąntcikuyāngibąn ugīmī'kawiāwābąnin. Mīdącigu iwiti ka'kina kāici·a·sąntcikuyāngibąn mīdąc iwiti ānubimi·i·cāyānk."

Ō·o·dąc ugī·i·nāᵉ 'aᵉa′ᵘ Nänabucu: "Mī gayä nīn 'i'i′witi pämi·i·cāyān, mīsa·i·ī·sąn kätąniciwītcīwinąguk," ugīmāᵉ.

Ānīc, mīsa kägä't cigwa kī·ą·niwāwītcīwāt. Ānīc kāwīn kecíca′ utibi·ā·sīn ąniwīdcīwāt. Ta'kāsinini pimusäwāt. Mīdąc cigwa unāgucininig, "Mīmāwīni·i·ᵘ cigwa tcinąntagabäcīyąnk," i'kitōwąg. Mīdąc kägä't ąninąntakąbäciwāt. Kägä't cigwa umi'kānäwa imāⁿ kabäciwāt; ąnōtc imāⁿ apągata·a·nunk wäntci·u·ninąmānit. "Mīsa umā," i'kitōwaᵉ. Cigwa wī'kacimōwąg; cayīgwa mīdąc kā·i·cikicipāgābawinit 'iᵉi′ᵘ kawicimonit ānīc mīgu gayä wīn ändōtąnk 'iᵉi′ᵘ kawicimunit. O·ō· ugī·i·gōn īni′ᵘ a'kiwäⁿzīma·i·nganąn: "Miziwä iᵘ īgi′ᵘ kitōcimąg i·i·māⁿ cingicimuwāt icikawicimun kayä; kuntigu kigī'kątc."

"Äycᵉ, kägä't ningīkątc." Ānīc mīgu iᵘ äcimądwäsininig ini′ᵘ wībitąn 'aᵉa′ᵘ Nänabucu, ä'pitcikī'kątcit. Mīdąc kägä't kā·i·cikawicimut i·i·māⁿ nisawicininit, ō·o·dąc kī'kitowąn ini′ᵘ a'kiwäⁿzīma·i·ngąnąn: "Tąga, kimicōmäiwā awi·i·'k kibī'tawacāniwān."

you; now that father of yours is my brother." And this was the way he told of how he was related to the old Wolf: "He is of my old brother," he said to them. And this was what he said to the son of the old Wolf: "Why (you are) my nephews," he said to the Wolves. And this he said to them: "Whither are you going?" he said to them.

"Off over here last summer your nephews did some killing, and it is thither we are going: for it was always there that we have cached what (my children) have found. Therefore over to the place where we had cached away everything is where we are endeavoring to go."

And this to them said Nänabushu: "So am I bound for that place too, therefore I will go along with you," he said to them.

Well, it was true that he then went with them upon their journey. To be sure, he could hardly keep up as he travelled along with them. A cold wind was blowing as they went. And then as evening was coming on, "It is perhaps now time for us to look for a place to camp," they said. Thereupon they truly went seeking for a place to camp. Very soon they found a place where they were to camp; all about a spot where the wind had full sweep was where they prepared a place to camp. "Here is a place," they said. At once they made ready to lie down; so after they had (each) circled a spot in which they were to lie, then the same thing did he when he lay down to sleep. This he was told by the old Wolf: "In among where lie your nephews do you lie too; it seems as if you were cold."

"Yes, indeed I am cold." Now, then the chatter of Nänabushu's teeth could be heard, so very cold was he. Thereupon truly, after he had lain down in the midst of where they lay, this then said the old Wolf: "Pray, let your uncle have the top-covering." [1]

[1] Referring to the tail.

Mīdąc kägä't pīnänowäniwąn īni'^{u} päcig, mīnawa īni'^{u} päcig; mītugigu käuntcinibät. Kägä'tsa kīcūngwän. Mīdąc ningutinigu kuckusit, kägä'tsa ąbwäso. Ō·ō·widąc kī·i·'kitō: "Kägä'tsa, nintąbwäckägunan īni'^{u} animowäniuwucąn!" Ningutci kā·i·ci·a·'pągita·u·t, ō·ō·dąc ugīmądwä·i·gōn īni'^{u} a'kiwä^{n}zīmaingąnąn: "Kägätsa kitimīgämäg īgi'^{u} kitōcimąg," ugī·i·gōn īni'^{u} a'kiwä^{n}zīma·ī·ngąnan.

Änīc wībągu mīnawā ąnigī'kątci, änīc cigwa mīnawā mądwäwäsininig īni'^{u} wībitąn.

"Mīmäwīnigu cayīgwa tcigawątcit 'a^{s}a'^{u} kimicōmä·i·wā. Äninta wīni^{u} mīnawā awi·ä·siwäg mī·i'·^{u} kibī'tawacäniwā?"

Mīdąc kägä't 'a^{s}a'^{u} päcig kä·i·ciinänuwänit, minawā 'a^{s}a'^{u} päcig.

Änīc mīgu mīnawā kī·ą·nikīcōsit.

Änīc, mīdąc cīgwa tciwâbąninig, anic cay·ī·gwa wīmädcäwąg mīnawa. Änīc cayīgwa ugī·i·gōn īni'^{u} a'kiwä^{n}zīma·ī·ngąnan: "Mīsa nōngum wunägwucig tcitągwicinąng iwiti pämī·i·cäyąnk kīcpîn kicī'käyąnk."

Mīdąc kägä't känīcimädcäwät, mīdąc änupimiba'tōt Nänabucu. Ningutinigu bąpimusäwät, "Mīmäwīn cigwa tcigīwīsiniyąngubąn," udigōn īni'^{u} a'kiwä^{n}zīma·i·ngąuąn. Mīsa kägä't cayīgwa Nänabucu inā: "Tąga, ąni·a·'pītcipōdawän."

Mīsa kägä't kä·u·'kwä'kwisitōt, mīdąc nątunäwät īni'^{u} utickutä'känąn.

"Änīn äcictcigäyąn?" udigōn īni'^{u} a'kiwä^{n}zīma·ī·ngąnan. Cigwa kanōnimän īni'^{u} päcig: "Tąga, kīn, pōtawän," inimäwąn.

Mīdąc kägä't pimiijäwąn i·i·mä^{n} kī·u·kwä'kwisitōt īni'^{u} mi'tigōn; cayīgwa äcipäcitcikwäskwanutąminit, panägum ämiskwa'kunänig.

Thereupon truly one of them tossed his tail over him, and the same (did) another; so in that way he went to sleep. Truly, very warm he slept. And now, when once he woke, he truly was in a sweat. So this he said: "Forsooth, but now I am made to sweat by these old dog-tails!" When aside he had flung them, this he heard said to him by the old Wolf: "In truth, very shamefully you use your nephews," he was told by the old Wolf.

So when in a little while he was again becoming cold, then already again the chatter of his teeth could he heard.

"Without doubt your uncle is already freezing to death. Why do you not again let him have your top-coverings?"

Thereupon truly, after one had tossed his tail over him, then another (did) likewise.

Naturally then again he was warmed.

Well, it was now time for the morrow to come, so of course they were already anxious to be off again. So presently he was told by the old Wolf: "It is this evening that we shall arrive at the place for which we are bound, if only we hasten."

Thereupon truly, as on their way they started, then with effort went Nänabushu running. Now, once as they were walking along, "It surely must be time for us to have eaten," he was told by the old Wolf. It was true that presently Nänabushu was told: "Pray, go on ahead and have a fire built up."

Thereupon truly, after he had gathered his wood into a pile, he then sought for his flint.

"What are you doing?" he was asked by the old Wolf. Presently (the old Wolf) addressed one (of his sons): "I say, you kindle the fire," thus (the son) was told.

Thereupon (the young Wolf) went over to where (Nänabushu) had gathered the wood into a pile; the instant he leaped over (the wood), up then blazed the fire.

"Na′, mīsai i^{u} äcictcigänk i·i·^{u} wâpō'tawängin."

Mīsa′ kā·i·ciwīsiniwāt i·i·$mā^{n}$, mīdąc cigwa kī·ą·nimādcāwāt; ānīc wī'kagwätätąguicinōg. Kāwīn kąnagä ānugīpąngicimunit, nāwąntcic pimusäwąg. "Ānīc, mī·i·^{u} päcu′ cigwa," utigō^{e}. Mīdąc uskitibi'kątini a'pī wądi'tamuwāt. Ānīc mīdąc i·i·$mā^{n}$ kā·i·cikabäciwāt kī·u·cikäwąg. Cigwasa nātasąntcigōwąg. Ānīc kayä wīn minā aya·ī·, utō'pā'kunisąg mīnā. Mīnawā wącąckwätowąn mīnā Nänabucu. "Kägu wīn kä·ā·pītcitibi'kąk wâbąndangän; pāmāgu kigīcäp kīgawâbąndān," kī·i·nā. Mīdąc kā·i·nint: "Pāmā kigicäp."

Mīsa äcinānōntāyagäntąnk tcibwāwâbąninig. "Tągapina, ningawâbąndān," kī·i·nändąnk. Mīsa kägä't kā·i·ciwâbąndąnk, ānīn kä·i·cinąnk wäyābandąnk kągwānisągimi^{s}tcā'kwatini 'i^{e}i′^{u} mō^{n}sonągic! Mīdąc kā·i·cipa'kwändąnk, mīdąc kā·i·ciwâbąninik, cayīgwa kwä'kitāwąn; ānīn kä·ī·cinawāt kągwānisągimi^{s}tcā'kwątini 'i^{e}i′^{u} mō^{n}sunągic! Ānīc cayīgwa kayä wīn kwä'ki'tā, ō·o·dąc ūgī·i·gō^{e}: "Intigōguca tibi'kunk kīmądwäntcigänābąn."

Cayīgwasa kayäwīn udānumątäsitōn 'i^{e}·i′·^{u} kayä wīn kāmīnt. Kīyänābitäcin 'i^{e}i′^{u} tō'pā'kunisąg, kayä īni′^{u} wącackwätowąn kīyänābitäcin. Mīdąc ubā'pi·i·gon. "Ānīn wändcitotąmąn 'i^{e}i′^{u} kī·i·cictcigäyąn? kāwīn kitāgipąpāmändanzīn ä'pī'tcitibi'kąk, nackädąc äji·i·nīgā·i·tisuyąn. Kägätsa

"There, that is the way to do when one intends to make a fire."

And so after they had eaten there, then presently upon their way they started; for they were trying to arrive there (that day). They did not stop even when the sun went down, right on they kept going. "Well, it is a little way now," he was told. And it was in the twilight when they arrived there. Now, it was after they had gone into camp there that they built a shelter. Presently they went after (the contents of) the cache. And as for (Nänabushu) himself, he was given a certain thing, some choice firewood was he given. Besides, some fungus was given Nänabushu. "Don't you look at it during the night-time; not till in the morning shall you look at it," he was told. And so this was what he was told: "Not till in the morning."

And as he grew restless waiting for the morning before it was time to come, "Now, really, I should like to see it," he (thus) thought. It was true that after he had seen it, what should he behold as he looked at it but an enormously large moose-gut! And now, after he had bitten off a piece, and then after he had looked at it, that moment (from where they sat) did they turn about to reach for something; (and) what was he to see but them (in the act of reaching hold of) a wonderfully large moose-gut! So then also turned he in his seat to reach for something, and this he was told: "It truly seemed by the sound you made last night that you had been eating."

Already now was he too trying to take out the things that had been given to him. The mark of his teeth was on the choice firewood, and on the fungus was the mark of his teeth. Thereupon fun was made of him. "For what reason did you do what you did? You should not have bothered with it during the night, for behold the

kāwīn kīni'tānōntą^{n}zī, iwidąc inigā'tōyąn 'i^{ę}i'^{u} kimisąt. Ānīc, wägunäc wīn kämīdcit?"

Mīsa intawā äci·ą·camigut mīnawā 'i^{ę}i'^{u}. Ānīc umisawinąmawān. Mīdąc kā·i·ci·a·camigut, ānīc, mīsa' kīwīsinit kayä wīn. Ō·o·dac ugī·i·gōn īni'^{u} a'kiwä^{n}zīma·ī·^{n}gąnąn: "Ambäsąnō, papāmigusitā," ugī·i·gōn. "Wa·a·wä päjig kitōcîm kigapąpanąntawäntcigäm, mīgu i^{u} pā'pic mīninān. Kägä't umāci·ā·n īni'^{u} awäsīyąn."

Mīdąc kägä't kā·i·cikusiwāt, a'pąnä kāmādcānit 'i^{ę}i'^{u} utōckinawämiwā. Wī'kāgunā pitcīnąg kānimādcāwād. A'pąnä ä·i·ci'kawänit 'i^{ę}i'^{u} utōckinawämiwā mīdąc ąnipąpima·ą·nāwāt. Mīdąc cigwa ningutingigu ąnipima·ą·nāwāt, ninguting anī·i·nābiwāt, ugīwābąndānäwa upimwäckītīwinini kā·u·ntcimādcība'tōnit. Ō·o·dąc ugī·i·gōn īni'^{u} a'kiwä^{n}zīma·ī·ngąnąn: "Ąnī·a·yāmu^{x} kitōcîm 'i^{ę}i'^{u} u'pī'tawacān."

"Sä^{n}! Ānīn kätotąmān i·i·^{u} mackitīwinic käniayāyān?" i'kito 'a^{ę}a'^{u} Nänabucu. O·ō·widąc udigōn ini'^{u} a'kiwä^{n}zīma·ī·ngąnąn: "Mämindągä kigī·i·nigāmā 'a^{ę}a'^{u} kitōcîm." Obiminäsi'kąmini 'i^{ę}i'^{u} mackitīwin; äc·i·ōdā'pinąminit mīdąc äcibā'pāwäbinąminit; wābōyān idac ugīta'kunąmini.

"Ictä! Pīdōn, nītcizazī'kizī, ningąnipimūntān," ugī·i·nān.

Mīdąc kägä't kā'pījimīnigut mīdąc ąnipimōndąnk. Ānīc, mīsa' mīnawā kānīcimādcāwāt. Ningutingigu ąnipąpimu-

disappointment you have done yourself! Truthfully are you not good at giving heed, and on that account have you disappointed the craving of your belly. Why, what on earth is he going to eat?"

And so accordingly was he again given that to eat. Now he felt a desire for (what they had). And after he was given food, why, he ate too. And this he was told by the old Wolf: "Pray, let us go travelling about with all our possessions," he (thus) was told. "Along with all of these nephews of yours shall you go as you journey about hunting for game, and this gift I make you for all time. Truly, he is good in getting game."

It was true that when (he and the Wolf) left the camp, already off had gone their companions. Not for a while afterwards did they leave. Ever in the trail of their companions did they keep as they followed along behind. And then occasionally while they continued holding the trail of the others, once in a while as they looked when going along, they beheld the fresh droppings (in places) from which (their companions) started running (again). Now, this he was told by the old Wolf: "As you go, take with you the top-covering of your nephew."

"Disgusting! What should I do with the yielding filth that I should take it along?" said Nänabushu. And this he was told by the old Wolf: "Miserably pitiful have you made your nephew by saying that." Then he went to where the fresh dropping was; when he reached (and) took it up, he then gave it a shaking; then a (white) blanket he was holding in his hand.

"(I) declare! Fetch it hither, my old friend, I will carry it along upon my back," (Nänabushu) said to him.

Whereupon truly hither came the other, who then gave it to him, and accordingly then went he on his way carrying it upon his back. Well, so then again were they off on

säwāt utanī·i·gōn īni′ᵘ a‘kiwäⁿzīyąn; wo·o· udigōn: “Mīsa iᵘ īni′ᵘ tci·ō·nītcāniwąn päminīcawāwā īgi′ᵘ kidōcimąg. Ānīc, mīsa gägä‘t cigwa ąnigā‘kiāwāt īgi′ᵘ kidōcimąg.”

Ningutingigu kīnibątągā‘kwisinini ‘iᵉi′ᵘ wībitāni.

“Nąginīn, Nänabucu, mīdugōma ānu·ą·nipimwâwâgwän īni′ᵘ mōⁿsōn. Nänabucu, tąga ąni·a·yāᵘ ‘iᵉi′ᵘ ubikwa‘k ‘aᵉa′ᵘ kidōcîm.”

“Sä, bina! Ānīnda kätōtamän ‘iᵉi′ᵘ ąnimwâbidic käniayāyān?”

“Kägätsa kidinigāmāg īgiᵘ kitōcimąg.” Äjibīmi·a·yāminit nāni‘kākubitōnit īni′ᵘ a‘kiwäⁿzīma·ī·ngąnąn. Mīdąc äjipawiwäpinąminit, kuniginīn, kägä‘t pikwa‘k ugīta‘kunąmini!

“Pīdōn, tąga,” ugī·i·nän.

Mīdąc kägä‘t kā·i·jimīnigut; kā·i·jipimiwitōt. Cigwa ninguting ugīwâbamāwän cingicininit udōjimaᵉ. Kāwīn kanągä ningutci tcimiskwīwākunagānig. Kuniginīn, Nänabucu kanōnā: “Käni‘tägäwägwän īgi′ᵘ kitōcimąg. Mīsa iᵘ ändōtąmuwāt mä‘kawāwātcin īni′ᵘ mōⁿzōn.” Kāmōtcigisinit īni′ᵘ a‘kiwäⁿsīyąn. “‘Āᵘ, ‘āᵘ, Nänabucu, wīkīci‘tōtā i·i·māⁿ kätaciwiyāsikäyąnk.”

“Wägunän i·i·ᵘ käwiyāsi‘kātąmąnk?”

Mīdąc ägut īni′ᵘ a‘kiwäⁿzīma·ī·ngąn: “Kägätsa kitinigāmāg kitōcimąg.”

Mīdąc kägä‘t sībickātc witci·ā·t ucigäwāt. Kāwin kąnągä tcimädcicininit, pīnic pänimā kākīcigäwāt pāpīndigäwag. Ānīn käicinąnk? Cigwa unawi·ā· kayä wīn, ābi‘tagu wīnin

their way. Now once while they were walking along, he was addressed by the old (Wolf). This he was told: "It is a big cow that your nephews are after. Why, it is true that now are your nephews pressing close upon it."

And presently (he saw) sticking in a tree the tooth (of one of his nephews).

"Look, Nänabushu! perhaps here may have been where they shot at a moose, but failed to hit it. Nänabushu, pray, take that arrow of your nephew's as you go."

"Pshaw! What am I to do with that old dog-tooth, that I should take it along?"

"Truly, indeed, have you done your nephews a wrong by saying that." By giving it a twist the old Wolf pulled it out; and when he shook it, lo, an arrow was he truly holding in his hand!

"Fetch it hither, please," he said to (the old Wolf).

It was true that it was given to him; after which he took it along. Then by and by they saw his nephews lying down. Nowhere at all was there snow on the ground. Behold, Nänabushu was addressed (in these words): "Some game must your nephews have killed. That is the way they act whenever they have found a moose." Then happy was the old (Wolf). "Come on, Nänabushu! let us make a place where we can prepare the meat."

"Where in the world is the meat for us to dry?"

Whereupon was he told by the old Wolf: "Truly, indeed, pitiful have you made your nephews by saying that."

Thereupon truly, much against his will, (Nänabushu) helped them make the lodge. Not at all did he move from where he lay, (which he continued to do) till later on, when they had finished the lodge, (and) one by one they were coming in. What was he now to see? Already was he allotted a share, half of the fat was the share

'iᵉi'ᵘ wänawi·i·nt. Mīsa pitcīnạg ī i·mānⁿ kīminwändạnk "Mīnạngwạna iᵘ tciwīsiniyān kayä nīn," kī·i·nändạm. "Wändcitạgu kägä'tigunā minu·a·yāng."

9. Nänabushu and the Wolves, *Continued.*

Ningutingigu i·i·mānⁿ māmōⁿsu'käwāt, "Ạmbäsạnōnā, kōsinān ta·a·'kä. Mīgwạntạcināᵉ iᵘ ä'ta pimisä'kwät," ugī·i·nāwān īni'ᵘ osiwān.

Mīdạc kägä't cigwa kīmādci'tānit īni'ᵘ ōsiwān. Oᵉōwidạc udiguwān: "Ạmbäsạnō, kägu' kạnawâbamici'kägun woᵉo'ᵘ wī·a·'käyān. Ayāngwāmisin, Nänabucu," udigōn īni'ᵘ a'kiwänᵘzīma·ī·ngạnan.

Mīdạc kägä't.

Ānīc Nänabucu u'kunācic äcikackackīwicink, mīsa pisindawāwāt, indigunạndagu mạdwäganä'pi'tcigä. "Tạga pina, ninga·i·nāb," inändạm Nänabucu. Kägä't äci·a·gwasäiginạnk 'iᵉi'ᵘ u'kunācic, cigwa kägä't owâbạmān na·i·tā i·i·ᵘ ubigwā'kugạnānini na·i·tā utōwawicācạnätamini; kägāgu mica'kīgābīgạgōtäni i·i·ᵘ usībickanāmōwinini. Mīdạc kạnawâbạmāt, ningutingigu äciku'tigwandạminit ā'pidci i·i·mānᵘ uckīncigunk äcipạngisininig. Pạnägu, tcōⁿ, tōⁿ kāini'tạnk. "Cigwadạc, Nänabucu ningwāckwägạnä·ạ·mawā!" Mīdạc ä'kidut 'aᵉa'ᵘ a'kiwänᵘzī: "Ayāwi'k kimicōmä·ī·wā, ta'kābāwạni'k!"

Mīdạc kägä't kī'ta'kābāwinint, mīdạc kā·i·cimi'kawit. Mīdạc kā·i·gut īni'ᵘ a'kiwänᵘzīyạn: "Nänabucu, kanawâbạmiwambạnsa."

given him. So then was he well pleased over it. "It is certain that I shall eat too," he thought. "Truly, very excellently are we now living."

9. Nänabushu and the Wolves, *Continued.*[1]

Now once, while they were fixing moose-meat there, "Please let our father boil the broken bones for the marrow. Therefore then let him be the only one to do the cooking," they said of their father.

Thereupon truly began their father upon his work. So this were they told by him: "I beg of you, watch me not while I am at this work of boiling bones for the marrow. Have a care, Nänabushu," he was told by the old Wolf.

Thereupon truly (such was what happened).

Now, as Nänabushu lay wrapped in his old soiled blanket, and as they listened to (their father), it seemed by the sound as if he were gnawing upon a bone. "I say, now, I will take a look," (thus) thought Nänabushu. Truly, as he quietly lifted his old soiled blanket, he saw him at the very moment when he was biting on an ulna, but at just the time when it slipped from his mouth; and nearly to the ground was stringing the (old Wolf's) saliva. And now, as he was watching him, then of a sudden (the old Wolf) lost his hold (on the bone) in his mouth, (and) straight yonder into (Nänabushu's) eye it struck. Then nothing but tcō^{n}, tō^{n}, was the sound he heard. "Oh, to Nänabushu slipped a bone from my mouth!" Whereupon said the old (Wolf): "Attend to your uncle, cool him with water!"

And so they truly cooled him off with water, whereupon he was then revived. Accordingly was he then told by the old (Wolf): "Nänabushu, really you were looking at me."

[1] See Nos. 8, 30, 44.

"Kāwīn, kāwīn!"

"Nänabucu, kanawâbamiwambaṅsagu."

Ānīc cigwa kigicäp, ānīn äyā'pītcisigwānig pimidä? Ānīc udaçamiguwān kigicäp 'i^{g}ī'^{u} uda'kānini.

Cigwa udinān: "Ambäsanō, nīn ni'tam ninga·a·'kä," udinā^{g}. Mīdac kägä't a'kät. "Ānīc mīgu gayä nīn, kāwīn wī'kā ninganawâbamigōsī 'i^{g}ī'^{u} a'käyān. Ānīc mīcigwa tcigackackīwicinäg." Ānīc tca·ī·gwa umādcīpīsiganäānan īni'^{u} a'kanan. Kägätsa pimitäwikanagatiniwan. Mīgunā anisīwäganātank 'i^{g}ī'^{u} mini'k pämitäwikanagatini'k, cigwa kumāa'pī pīti'kwäcinōn kackackīwicininit īni'^{u} a'kiwä^{n}zīma·ī·ganan. Wäwänigu ugī·u·nābandān 'i^{g}ī'^{u} mängikanagatinig u'kan kā·i·ci·ā·cōganä·a·nk, kā·i·cipaki'tä·o·wāt īni'^{u} a'kiwä^{n}zīma·ī·ngananan. Ānīc mīsa' äcinīwanawāt. O^{g}ōdac ugī·i nā^{g} 'i^{g}ī'^{u} utōcima^{g}: "Nackäna, ta'kābāwani'k!" ugī·i·nān. Mēdac kā·i·nāt: "Kanawâbamīwāmbanisa nītcizazī'kisi. Mīsa' äci·a·yāyān awīya känawâbamitcin."

Ānīc mī·i·^{u} cigwa kīmi'kawit wa^{g}a'^{u} a'kiwä^{n}zīma·ī·ngan. Wo^{g}ōwidac ki·i·'kito: "Nänabucu nimpaki'tä·u·'k," ki·i·'kito; "untcitagu nimpaki'tä·u·'k," ki·i·'kito wa·a·^{u} a'kiwä^{n}zīma·ī·ngan. "Kāwīn kuca ānawi ningananawâbamāsibān," ki·i·'kito wa^{g}a^{u} a'kiwä^{n}zīma·ī·ngan. "Ānīc pāmāsana kayä nīn kīga·a·camininim."

Mīdac kägä't kigicäp. Cigwa ānic nā īni'^{u} uda'ki'kōn kanabatc wīgwāsaba'kwāng a'pī'tcisigwāni 'i^{g}ī'^{u} upimitä'kān. Cigwasa minawā udacamā 'i^{g}ī'^{u} udōcima^{g}. Ānīc mīsa' cigwa kidamwāwāt īni'^{u} umō^{n}zumiwān, "Mīmāwīn cigwa

"No, no!"

"Nänabushu, really you were looking at me."

So when (came) the morning, how thick was the grease frozen! So they were fed in the morning upon the grease made by boiling the bones.

Now (Nänabushu) said to them: "Pray, let me have a turn at making grease from bones broken and boiled," he said to them. Thereupon truly he made some grease. "Now, it is the same with me too, never should I be watched while at work making grease from broken bones. So therefore cover yourselves up." Now began he upon the work of cracking the bones. Truly very greasy were (the bones). Now, while he sucked the marrow from as many bones as had grease in them, at some distance away, with his head towards (Nänabushu and) rolled up in his blanket, lay the old Wolf. With care he selected a bone of great size which he had split crosswise, (and) with it he hit the old Wolf. So he then killed (the old Wolf). Now, this he said to his nephews: "Mercy, cool him off with some water!" he said to them. And this was what he said of him: "My old friend was certainly looking at me. That is the way I behave whenever any one is watching me."

So then presently was the old Wolf revived. And this he said: "By Nänabushu was I struck," he said; "purposely was I hit by him," said the old Wolf. "No attempt whatever did I make to watch him," said the old Wolf. "So not till after a while will I feed you."

Thereupon truly was it now morning. According to the story, the grease in his kettle was frozen as thick as a sheet of birch-bark covering of the lodge. Now, again he fed his nephews on it. So by the time they had eaten up their moose, "It must be time for us now to move camp," he was told by the old (Wolf). And so he was

tcigusīyąng," utigōn īni'ᵘ a'kiwäⁿzīyąn. Mīdąc ägut īni'ᵘ a'kiwäⁿzīyąn: "Päcik kimīnin waᵉa'ᵘ ningwisis," utigōn.

Ānīc unanā'kumān. "Mīsadąc īząn i·i·ᵘ kä·u·ndcimino ayayāyān. Intawā mīgu omā kä·u·ndcīt," udinān īni'ᵘ a'kiwäⁿzyąn.

"Ānīc, mīsągu iᵘ wābąnk tcigusīyāng," utigōn īni'ᵘ a'kiwäzīyąn.

Ānīc mīsa gägät cigwa kusiwāt. "Nāmāguna ayā 'aᵉa'ᵘ käwâbanicimi'k," ugī·i·gōn īniᵘ a'kiwäziyąn.

Mīdąc kägä't.

10. The Death of Nänabushu's Nephew, the Wolf.

Mīdąc kā·i·jipa'käguzītā'tiwāt. Mīdąc kā·i·jikąbäciwāt, mīsa' kägä't unisāni īni'ᵘ awäsīyąn. Ānīc kāwīnigu päcigwąnunk ayāsīwąg. Pąnägu pąpāmigusiwąg. Mīdąc kägä't ugitcimāmī'kawi·ā·nini īni'ᵘ awäsıyąn. Kägä't mīno·ā·yā.

Ningutingigu pąpāmigusiwāt, äcimawīngwāminit īni'ᵘ umicōmäyąn. 'Aᵉa'ᵘ ma·ī·ngąn äcinimîskąmāt, "Intąckā nīnītug mānāpąmigwän," udinān 'iᵉi'ᵘ kīcigīnipānit.

Mıdąc kā·i·cikuskusinit, cīgwa kägä't uwīndąmāgōn: "Kägätsa, nintōjîm, kigic'tcimanābąmin. Ąmbäsąnō, mānū pîsindawicîn kä·i·ninān; mānū icictcigän 'iᵉi'ᵘ käininān. Kīcpîn wīnōntawisiwąn ᵉii'wisa käininān, kägä't kīga·i·nigā'tōn 'iᵉi'ᵘ kīya'ᵘ. Ąmbäsąnō, mîsawā'ku ąni·ą·timąt waᵉa'ᵘ

told by the old (Wolf): "One of my sons I give to you," he was told.

Now, (Nänabushu) uttered assent (while the old Wolf spoke). "This, indeed, will be the source from which I shall obtain good sustenance. Accordingly from this place he should go forth (to hunt)," he said to the old (Wolf).

"Well, it is on the morrow that we will move," he was told by the old (Wolf).

So it was true that then they moved. "I am leaving you one who will keep you supplied with food throughout the winter," he was told by the old (Wolf).

And it was true.

10. The Death of Nänabushu's Nephew, the Wolf.[1]

Thereupon they separated from one another. And when (he and the Wolf) went into camp, it was truly (the Wolf) that killed the game. Naturally not in one spot they remained, always from one place to another they went. And so truly was (the Wolf) ever killing the pick of game. Truly was he living well.

Now, once while they were moving about, in his sleep was (the Wolf's) uncle weeping. The Wolf indifferently signed to him with the hand, "I fancy that probably he may be having a bad dream about me," he said of him who then was taking his nap.

Thereupon when (Nänabushu) woke, then truly was (the Wolf) informed by him, saying: "Verily, my nephew, have I had an exceedingly bad dream about you. I beg of you, please listen to what I shall say to you; please do what I tell you. If you have no desire to listen to what I have to tell you, truly then will you do yourself an injury. So please, even if it be when you are overtaking

[1] For other versions see Nos. 31, 45.

awäsī^{n}, mānū mi'tigōns kīgạnabō'kubitōn mîsawā pạngī^{n}s sībīnsiwa'kamigāk, mīdạc 'i^{g}i'mā^{n} käni·a·pạgitōyan 'i^{g}i'^{u} mi'tigōns. Mīsạgu 'pạnä kätōtạmạn."

Ānīc mīsa gägä't äcictcigät mîsawāgu cigwa adimāt. Ānīc ningutingigu piminicawāt īni'^{u} awäsī^{n}yạn — ānīc mīgu 'panä 'i^{g}i'^{u} äcictcigät — kägätsa cīgạtci. Ningutingigu kāni·u·ndciidạcpiminicawāt īni'^{u} mō^{n}sōn — ānīc mīcigwa ānawi sīgwạninig — mīdạc änäntank ^{g}a·a·^{u} ma·ī·ngạn piminijawāt īni'^{u} mō^{n}zon, kägä't ki'tciunītcāniwạn īni'^{u} pämi-nicawāt. Mīdạc cigwa täbābạmāt, mīgu 'i^{g}i'^{u} ā'pitci cigwa täbipināt, ugīwâbạndān pạngī^{n}s sībīnsiwā'kamigānig. Ki^{n}wä^{n} kī·i·nändạm: "Ạmbäsạnō, mīgu i^{u} känī·i·ji·ā·cạwigwäckwạniyān 'i^{g}i'mā^{n} sībīnsiwa'kạmigānig." Pạnägu nāwạgām käpạngicink ^{g}i·i·mā^{n} ki'tcisibīnk, panägu käsäswänik u'tawạgạn.

Mīsa' pạpimusät Nänabucu äcinīca·i·kä'kawänit īni'^{u} utōcimạn, cigwa unisitō'kawä·ā·n kā'ki·ā·nigubạnän ningutingigu ạnī·i·nābit, pạnägu ki'tcisībi käbimi'tigwäyānig. Mīdạc äcimawit Nänabucu. Mīnawā'ku ningutci ānuwī·i·cā, a'panägu pạbāmạtämut. Kägätsa umindcinawäsinạn īni'^{u} utōcimạn. Ānīc ugi'käntän awīya tōtāgut. Kā·i·jimädcāt nīsätciwạn 'i^{g}i'^{u} sībi. Ānīc ạnibimạtämu. Mīdạc kā·i·jisāgitawācạgāmät 'i^{g}i'^{u} sībi, mīdạc i·i·mā^{n} owâbạmān īni'^{u}

game, as you go along break off a little stick, no matter how small the dry bed of a brook may be, and there shall you fling the little stick. That is what you should always do."

Accordingly that truly was what he did whenever he was about to overtake (the game). Now, once while he was in pursuit of some game, — for that was what he always was doing, — truly, he grew tired (of throwing a stick into the dry bed of brooks). For when once away from a certain place he was in pursuit of a moose, — since it was now getting well on towards the spring, — this was the feeling of the Wolf when in pursuit of the moose, truly a big cow was he following after. And then presently, when he came in sight of her, — indeed, when he was on the very point of seizing her, — he saw the dry bed of a small brook. They say (that thus) he thought: "Well, now, (without throwing the stick ahead of me,) I will leap right on across the dry bed of this brook." Then straightway down into the middle of a great stream he fell, and all the while was there a ringing in his ears.

And now, while along was walking Nänabushu as he followed the trail of his nephew, he presently noticed by the sign of the tracks that (his nephew) was pressing close (upon the moose); and once as he looked while going along, there, to his surprise, was a great river flowing across his path. Thereupon wept Nänabushu. Then repeatedly from place to place in vain he went (to get across), and all the while he wept as he wandered about. Truly sad he felt for his nephew. Now, (Nänabushu) knew that by somebody was he (thus) treated. Afterwards he started down the course of the river. Now, he wept as he went. And now, when he had followed the course of the river to where it opened out (into another body of water), then there he beheld the kingfisher looking

ugīckimaṇisīn inābiwaṇ i·i·mā^{n} nibī'kāng. Äcinawaṭināt, mīdaċ kā·i·cipicigunāt uctigwāninin̆g ānugina·u·tînāt. Mīdaċ kā·i·gut: "Micaṇîm Nänabucu! Niwīwīndaṃawābaṇ wīn a^{u}," ugī·i·gōn.

"Taga, wīndamawicîn," ugī·i·nān.

Mīdaċ kägä't kā'pī·i·ji·i·cānit.

"Taġackumā, wīndaṃawicîn, nîcimîsa," ugī·i nān īni'^{u} ugīckimaṇisīn. O·ō·widaċ ugī i·gōn: "Äye^{e}, kīgawīndamōn. Kīn māwīn Nänabucu," ugī·i·gōn.

"Kāwīn," ugī·i·nān.

Wo·ō· idaċ ugī·i·gōn: "Kā, aṇicā Nänabucu udōciman kīma'kaṃā. Mī·a'·^{u} ugimāmîcīpicī, mī·a'·^{u} kāma'kaṃāt īni'^{u} Nänabucōwaṇ udōcimini. O·ō·widaċ nintinändaṃ, māgicā kayä nīn unaġic sāgitciwäpinigātänig. Kayä nīn nintinäntaṃ i·i·mā^{n} kī·a·gōsiyān, mīgu·i·^{u} kaṇawâbiyān i·i·mā^{n} kī·a·gōsiyān."

"Kägätsa awawa, aṃbäsaṇō, wâwindamawicîn," ugī·i·nān īni'^{u} ugīckimaṇisīn. "Mäckut tci·u·niciciyaṇ kiga·i·ci·i·n."

Mēdaċ kägä't kā·i·cina'kumigut.

Mīdaċ kā·i·ciwawäci·ā·t īni'^{u} ugīckimaṇisīn, īni'^{u} udōnaṃaṇaṇ kīwawäcitcigāgät. Mīdaċ kīwawäci·ā·t īni'^{u} ugīckimaṇisīn. O·ō·widaċ ugī·i·gōn: "Aṃbäsaṇō, ayāngwāmisîn, Nänabucu. Kīgawītō'kawîn ^{e}i·i·^{u} kädicictcigäyaṇ," ugī·i·nān 'a^{e}a'^{u} ugīckimaṇisī.

"Awawa," ugī·i·nān wa^{e}a'^{u} Nänabucu.

"Nackä, kīgawāwīntaṃōn," ugī·i·gōn īni'^{u} ugīckimanisīn. "Äye^{e}, kägä't mīgu·i·mā^{n} tci·a·yāyān päcu·u·mā^{n} sāga·i·gaṇ sagitawā," ugī·i·gōn; "mēdaċ i·i·mā^{n} nāwagām minisinaṭawāngāk. Mīdaċ imā^{n} ändaċī'käwāt kīcigaṭînik kīcpîn mica'kwaṭinik; mīgu·i·^{u} äcinibāwāt ka'kina. Mīgu 'i^{u} kabä-

down into the water. He made a grab for him, but he slipped hold of him at the head when he tried to seize him. And this was what he was told: "Confound Nänabushu! I meant to tell him something," he was told.

"Pray, do tell me," he said to him.

Thereupon truly hither came (the Kingfisher).

"Do please tell me, my little brother," he said to the Kingfisher. So this he was told: "Yes, I will tell you. But you must be Nänabushu," he was told.

"No," he said to him.

So this he was told: "Ay, without reason was Nänabushu's nephew taken away from him. It was the chief of the great lynxes,[1] it was he who took away Nänabushu's nephew. Now, this was I thinking: 'Perhaps I too (shall have a share of) his gut when it is thrown out (from where he has been taken down). I too wanted it, (that) was why I was perched up there, and watched for it while perched up there.'"

"Truly, then, all right! Pray, go ahead and tell me about it," he said to the Kingfisher. "In return I will make you so that you will be beautiful."

Thereupon he truly was willing to do what he was asked.

Thereupon, when he painted the Kingfisher, it was his paint that he had used. And so he painted the Kingfisher. Now, this he was told: "Pray, take pains, Nänabushu; for I will help you in what you do," (thus) to him said the Kingfisher.

"All right," to him said Nänabushu.

"Listen! I will now tell you," he was told by the Kingfisher. "Yea, truly, there at the place where I stay, close to where (the river) flows out upon this lake," he was told; "and so out there upon the water is an island of sand. It is there they amuse themselves by day when the sky is clear; and there they all sleep. And so all

[1] Chief of the great lynxes, the great water-monster of the sea, lakes, and rivers.

gījik äcigīciginibāwāt. Mēdąc iimāⁿ tciwâbąmąt ‘aᵉa′ᵘ kā·u·dā‘pināt īni′ᵘ kitōcimąn. Pàmā ickwātc ągwā‘tā mī·i·māⁿ ga‘kina ągwā‘tāwāt īgi′ᵘ mąnitōg. Mīdąc ‘iᵉi′māⁿ ā‘pitcīnāwaya·ī· cingicing ‘aᵉaᵘ kā·u·tā‘pināt īni′ᵘ kitōcimąn. Wâbickisi minąngwana aᵘ kīga·i·nändąm a‘pī mōckąmut. Mīdąc i·i·māⁿ nāwaya·ī· tcinibāt. Na′, mīsa äciwīntamōnān. Ānīc mīgu·i·māⁿ kätąnisiyān i·i·māⁿ tciayāyąn. Usām kägä‘t kigī‘täbi kā·i·ci·i·yąn. ‘Iᵉi′ᵘ kī·i·ci·i·yąn idąc kä·u·n-dciagāwātąnsiwān ‘iᵘ kämīdciyān.”

Kägä‘t ugawänipąci·ā n īni′ᵘ kīgōcänsąn ‘aᵉa′ᵘ ugīckimąnisī; ānīc ąni‘tīnsąn kīmīnā ‘aᵉa′ᵘ ukīckimąnisī. Mīdąc ā‘pidci kīwawīcäntąm.

Cigwasa kägä‘t Nänabucu kisägitawācigāmä ‘iᵉi′ᵘ sāgą·i·gąn. Mīdąc kā·i·nändąnk tcimîca‘kwątînik. Mīdąc kägä‘t kā·i·cimîca‘kwątînik. Kā·i·ji·u·jigābawit tcigigicäp tcibwāmō‘ka·ą·minit kīzisōn, ānīc mānisisąg kī·ā·wi; i·i·māⁿ tcīgibīg kīpąda‘kisut. Mīdąc ‘iᵉi′ᵘ wīnąg kāwīn kī·i·cināgusinini, mīsa′ ächigwīnawicictcigät, ānīc ināsąmigābawi iwiti nibī‘käng. “Anīn kä·i·cictcigäyān?” kī·i·nändam ‘iᵉi′ᵘ wīnąg tcī·i·cinā-gusininig. “Ānīc, ningawati‘kwąniᵘ.” Mēdąc kā·i·cibwā-nawi‘tōt mīdąc kā·i·ci·ą·nōnāt īni′ᵘ ugīckimąnesīn tcimīdcitąminit. Mīdąc kägä‘t kā·i·cimīdcitąminit, mīgu a‘pąnä pōnīnit i·i·māⁿ wīnągānk. Mīdąc kägä‘t kā·i·cinisi‘tawinā-gusininik i·i·ᵘ kā·i·nackitcitąminit.

Cigwa kägä‘t owâbąndān māmātcītciwąninig. Cigwa owâbąmā mōckąmunit awīya anōtc awīya mōckamōᵉ; mīgu pimī·ą·gwā‘tānit imāⁿ minisinatāwąngānik. Migu a‘panä

day long they nap. And so there will you see the one that seized your nephew. Not till the last does he come forth out of the water to where have come all the manitous. And then there in the very centre lies the one that seized your nephew. He is white, and therefore by that sign will you know when he comes up to the surface. And there in the middle will he sleep. There, that is all I have to tell you. Now, therefore, there will I be present where you are. Ever so proud, truly, am I of what you have done for me. That you did so to me is why I shall not lack for what I shall eat."

Truly, always with ease will the Kingfisher obtain the little fishes; for with tiny spears was the Kingfisher provided. Accordingly very pleased was he with the gift.

Then truly Nänabushu followed the stream to where it opened out on the lake. Thereupon he willed that there should be a clear day. Whereupon truly there was a clear day. After he had found a place to stand very early in the morning before the sun was yet up, then into a dead pine stump he changed; there by the edge of the water he stood. But yet his penis did not change its form, whereupon he was at a loss to know what to do, for as he stood he faced the water. "What shall I do?" He desired that his penis should not look that way. "Well, I will have a branch (there)." And when he was unable to produce it, he then had the Kingfisher mute upon it. And then, truly, after he had muted upon it, then continually lit he there upon the penis. Whereupon it truly could not be recognized from its appearance, by reason of (the Kingfisher) having muted upon it.

In time he truly beheld the water setting up a ripple. Presently he saw a creature come to the surface, then all kinds of beings began to rise upon the water; and then hither came they forth from out of the water upon the

ągwā'tānit i·i·ᵘ mąnitōᵉ, anōtc ācināgusinit. "Mīdąc awänibąn," inändąm.

Ānīc mīgu·i·māⁿ ągōsinit īniʹᵘ ugīckimąnisīn. "Mī cigwa kägā," udigōn; "tcimōckąmut," udigōn. "Māmawi ickwātc tąmōckąmu," udigōn.

Mīdąc kägä't äcinawāt 'iʹ·i·ᵘ mąnitōᵉ. Mīgu ąninibānit imāⁿ minisinatawangānk. Wī'kāgu awänibąn awīya kämōckąmunit. "Mīsaʹ cä'ta·a·ᵘ, Nänabucu, kämōckąmut waᵉaʹᵘ wâwâbąmąt."

Ningutinigu ca·ī·gwa ki'tcimādcitciwąnini i·i·ᵘ sāga·i·gąn.

"Mīcigwa!" udigōn īniʹᵘ ugīckimanisīn.

Cayīgwa kägä't inābit i·i·witi nāwągām untcimōckąmowąn, kägä'tsa uniciciwąn. Cigwa mądwägīgitōwan: "Nänabucu awäti kānībawit," mądwä·i·'kitōwąn.

O·ō·widąc mądwä·i·'kitōwan iniʹᵘ päjig: "Ānīn kägīcinägwa'k käyāwit 'aᵉaʹᵘ Nänabucu?" mądwä·i·'kitōwąn īniʹᵘ päjik.

Mīdąc kā·i·'kitut mīnawā päjik: "Mādcīnatā·i·jimąnitōwi."

O·ō·widąc kī·i·'kitō awäti ägumut: "Kāwīn wīgwī·a·pātāsī. Tąga, kinäbi'k, awītitibanā'kwaᵉ."

Kägä't kīpītōtäwąn kā·i·cititbanā'kwa·u·gut. Kwätcigu'ku "Yō!" tcī·i·kitut kā·i·ci·ā·bisku'tānit. "Ānīn kägīcinägwa'k Nänabucu käyāwit?" kī·i·'kitowąn.

sandy island. Then in a multitude out of the water came the manitous, of every kind that were, and the way they looked. "But he is not there," he thought.

Now, up yonder was perched the Kingfisher. "It is nearly time," (Nänabushu) was told, "for him to come to the surface," he was told. "Of them all, he will be the last to appear," he was told.

And so they truly seemed to him like the manitous. And as they came, they went to sleep there upon the sandy island. It was a long while before the absent one came up to the surface. "Now, that is the only one, Nänabushu, yet to appear, (the one) that you have been wanting to see."

Now, at times the water moved in great ripples about over the lake.

"Now, then!" he was told by the Kingfisher.

Now, truly, as he looked out there upon the water from which the creature was coming forth, truly beautiful was the being. Presently the voice of him was heard saying: "It is Nänabushu that stands yonder," the voice of him was heard saying.

And this one of them was heard saying: "How could Nänabushu be changed to look like that?" one of them was heard saying.

And this was what another said: "He is without the power of being a manitou to that extent."

And this said the one yonder, who was yet in the water: "He does not want to come. Go, Snake, (and) coil around him."

Truly (by the Snake) that came crawling was (Nänabushu) then coiled round about. Just as he was on the point of saying "Yō!" then (the Snake) uncoiled. "How is it possible for Nänabushu to take on such a form?" said (the Snake).

Mīdąc mīnawā kā·i·'kitut awäti: "Ąmbäsąnō, kīn ki'tcima'kwa, awibā'pāsagobic," ugī·i·nān.

Mīdąc kägä't kā'pīci·ą·gwā'tānit īni'ᵘ ki'tcima'kwąn kā·i·cipā'pāsagubinigut. Kwätcigu'ku' "Yō!" tcī·i·'kitut äcipōnī·i·gut. "Ānīn kägīcināgwa'k Nänabucu käyāwit?" kī·i·'kitowąn.

"Kāwīn, mīsągu 'iᵉī'ᵘ Nänabucu kā·i·cināgu·u·t." Mīdąc sībiskātc kā'pīcinātagumunit, ā·pidcināwaya·ī· icigawicimōwąn.

"Wī'kāgäsa ā'pidci tąbōsāngwąci," kī·i·nändąm wᵉa'aᵘ Nänabucu. Mīsa wī'kawa·ā·t tcinibānit, mīsa kāwīn nibāsīwąn pīnic ka'kina näbānit. O·ō·widac ogī·i·gōn īni'ᵘ ugīckimąnisīn: "Kīgawīntamōn a'pī nibat," udigōn īni'ᵘ ugīckimąnisīn. "Mīmāwīn cigwa kīnibāt. 'Ā'a'ᵘ, Nänabucu, ąmbä, awipimu'! Nänabucu, kägu wīn wīyawing pimwā'kän. Kāwīn pōtc kitānisāsī i·i·māⁿ wīyawink ānupimwąt. Mīyä'ta iimāⁿ mązinātäcink mī·i·māⁿ tcimisąt ijipimwąt," utigōn īni'ᵘ ugīckimąnisīn.

Mīdąc cigwa ąnimādcāt nāsi'kawāt. Cigwasa utōtisān; änīcipā'pācitawāt un·ō·ᵘ cänkicininit. Ānīc kī·i·näntąm tcapōsāngwāminit. Mīdąc cigwa kī·u·disāt, ānīc kägä't cigwa ugīkwatäckwāwān īni'ᵘ mi'tigwābīn, mīdąc cigwa wī'pimwāt. Ānīc wācä'pīnit udicipimwān, kāgątcīskatwäwäyängaˑäˑt. Mīnawā pąngīgu pimäyaˑiˑ ānuˑiˑnaˑäˑ, mīsa' mīnawā kāgątcīckatwäwäyängaˑäˑt 'iᵉī'ᵘ ubigwa'k. "Ictä,

And this again was what the one yonder said: "I beg of you, Great Bear, do go (and) claw him," he said to him. Whereupon truly out of the water came the Great Bear by whom (Nänabushu) was clawed. Just as he was about to say "Yō!" he was let alone by it. "How is it possible for Nänabushu to be changed to such a form?" said (the Bear).

"Nay, but into such a form has Nänabushu changed himself." Then cautiously over the water to where the others were, came the being; in their very midst was where he lay down.

"Would that he might go soundly to sleep!" thought Nänabushu. Whereupon he waited for him to go to sleep, but the other would not go to sleep till all (the rest) were asleep. Then this was he told by the Kingfisher: "I will tell you when he is asleep," he was told by the Kingfisher. "No doubt he is now asleep. Now, then, Nänabushu, come, go shoot him! Nänabushu, don't you shoot him in the body. It is impossible for you to kill him if you try to shoot him there in the body. Only there where he casts a shadow[1] is where you will kill him when you shoot him," he was told by the Kingfisher.

Thereupon now on his way he started to go to him. In a while (Nänabushu) came to where (the manitou) was; as he went, he stepped over them that were lying there. Now, he was sure that they were all sound asleep. And when he got to where (the being) was, then truly he strung his bow, whereupon he then aimed to shoot (the being). Now, in his side was where he shot him; he heard the sound of (his weapon) when it hit him. Another time in a slightly different place he tried to shoot with his arrow, and so again he heard the sound of his arrow when it struck. "Ah, this was the way my little brother told me: 'There

[1] Shadow and soul are closely connected. The soul of a person is his life: hence to kill the soul is to kill life.

mī'ta wīn kā·i·cit nicīmisa i·i·witi ·ą̈gawā'täcink icipimu' ningī·i·'k." Mīdąc kägä't iima" wāskäningwīcininit äcipimwāt.

"Micąnīm Nänabucu! Na', mī·a·" Nänabucu nindānu·i·'kitunābąn. Mīgu i" nicit kąnabątc."

Mīsa', äcimādcība·i·wät, mīsa' nipi unō'pinąnigun. Aninąntagänimusik nąntupątwādąnk ningutci tciwątcīwāninig; wī'kāgu umi'kān. Äckąmigu ä'ku'kitcipisut a'kwa·ą·m i·i·" nipi. "Mīmāwīn ni'kibīg wo·o· a'ki," kī·i·ändąm. Ānīc mīcigwa kīta'kwāmatciwät i·i·" wądci'", mīgu käyābi kīmōcka·a·ninig. Kā·i·cia'kwāntawät, kāgāgu ābi'tawā'tig "i·i·" mi'tigō" mī·i·" kā·a·'kumōcka·ą·ninig; mēdąc kā·i·cinōgickānig. Mīdąc kā·i·ciskābīnig; mēdąc kā·i·ciskābig i·i·" nipi, mīdąckā·i·cinīsāntawät.

11. Nänabushu breaks the Necks of the Dancing Geese.

Mīsa' cigwa mīnawā kī'pąbāmātisit wo·ō· a'ki. Ningutingigu pąbāmusät ogīwâbąndān sāga·i·gąn; ogīwâbąmā awīya tącī'känit. "Awägwänągigic?" kī·i·nändąm. Mēdąc kā·i·cināsi'kawāt i·i·mā" tącī'känit, kuniginīn 'i"ī'" ni'ka! "Ąmąntcigic kätōtąwāwagwän?" kī·i·nändam. Cigwa ugīmi'kwäntān i·i·" käcictcigät. "Taga, wa·ō· ninga·i·nāg," kī·i·nändąm. "'Ąmbäsąnō, kīganīmi·i·ninim' ninga·i·nāg," kī·i·nändąm. Mīdąc ācikupipa'tōd i·i·" sāga·i·gąn; käwīcikąckīginät cīngubī" i·i·mā" u'kunācicink, mīdąc äcimādatāwąngusät.

where he casts a shadow is where you shall shoot him,' I was told." And so truly there into the side of his shadow was where he shot him.

"Confound Nänabushu! There, that it was Nänabushu I said, but to no purpose. And now perhaps he has slain me."

And now, as (Nänabushu) started in flight, then by the water was he pursued. With all his might he ran, seeking for a place where there might be a mountain; he was a long while finding it. And above his girdle was he wading in the water. "No doubt but that this earth is wholly under water," he thought. Now, while he was on his way up the mountain, still yet was it overflowing. When he had climbed (a tree), then nearly halfway up the trees was how far the water had risen; and then was when the water ceased rising. And then afterwards the water receded; and when the water receded, then down from the tree he descended.

11. Nänabushu breaks the Necks of the Dancing Geese.[1]

And so again he went travelling about over this earth. Now, once while he was walking about, he saw a lake; he saw some creatures moving about there. "Wonder who they are!" he thought. And so, when he went over to the place where they were busied, lo, they were geese! "Wonder how I shall do to get at them!" he thought. Presently he discovered what he would do. "I say, this will I tell them," he thought. "'Please let me make you dance,' I will say to them," he thought. And then he ran up from the lake; after he had been off gathering balsam-boughs in his old soiled blanket, then out upon the beach he went walking.

[1] For other versions see Nos. 20 and 48.

"Ōi, Nänabucu awäti! Kāwīn kīgabasämigusīwā! Nīminäwa·o·yu'k!" inäwag īgi'^{u} ni'kä^{n}sąg.

Cigwasa owâbąmā Nänabucu, "Namąntc wīni·i·^{u} kītōtawäk ningutci wä·ā·baminagōgun! Kägä'tagu ningitci·i·nigāwagäntąm. Nackäginīn äna'kąmiga'k o·ō·witi wäntusäyān. Kägä't minawānigusiwąg, ki'tcipapā'pina'kamigisiwąg o·ō·witi wäntusäyān. Ätatanā, ki'tcinānīmi·i·tiwąg! Nackä, o·o·mā^{n} pīcāyu'k."

Ānīc kägä't pī·i·cāwa^{g}.

"Nicīmisātug, nīmi·i·tiwin nimpītōn. Mīsagu ōno'^{u} nagąmunąn kā·i·ciwąnäyān. Nackäsągu kīganīmi·i·ninim. Uci'tōyu'k i·i·mā^{n} kitacinīmi·i·nagu'k."

Ānīc kägä't ągwā'tāwąg īgi'^{u} ni'känsąg, mīdąc cigwa uji'tōwāt 'i·i·mā^{n} wātącinīmi·i·ntwā. Ānīc ugi'kino·ą·mawā 'i^{g}i'^{u} kä·u·ci'tōnit. Ąbā'pic kā'kīcitōnit.

"Ānīc mīsa cigwa tcibīndigäyäg." Mīsa' äcimōckinänit. Abā'pic kä'kinō·ą·mawāt kä·i·cictcigänit. "Mīgū i^{g}i'^{u} käni·i·na·ą·mān käni·a·ī·ntōtąmäg; mī·i'·^{u} kä·i·citcigäyäg. Nąckä, kīga'ki'kino·a·mōnininim 'i^{g}i'^{u} käni·i·na·ą·mān, mīgu ^{g}i'^{u} käni·a·ī·ntōtąmäg," udinā i·i·^{u} ni'kä^{n}sa^{g}. "Ānīn wīn käcipabāmi'tawiyäg usām tcī'kindisoyān, ningapąsigwīwīnigu. Mīgu'ku i^{u} kätātōtąmān i·i·^{u} tcā'kintisoyānin. Ānīc mīsa' mīgu 'i^{g}i'^{u} tcibabātącicimoyān, i·i·^{u} tcitcī'kindisoyān tcibabānānīmiyān änigu'k."

Ānīc mīsa cigwa mādcīnīmi·ā·t i·i·^{u} ni'kä^{n}sa. Kägätsa udcī'kimā^{g} nīmi·ą·t. "Ānīc, mīmāwīn cigwa tciwīnisągwa," inäntąm. Mīdąc äjinagąmut:

"Hey, (there is) Nänabushu yonder! He will not refrain from saying something to you! Swim out into the lake!" the goslings were told.

When Nänabushu saw them, "Wonder why you act so whenever I see you anywhere! Truly hurt am I over my disappointment. Learn what is going on over here from whence I come. Truly, a fine time are they having, in a highly delightful manner are they enjoying themselves over here from whence I come. Oh, my! but what a great time they always have dancing! Hark! Come you hither."

Now, truly, hither they came.

"O my little brothers! a dance have I fetched (to you). Now, these are (all) songs that I have upon my back. So therefore I am going to have you dance. Arrange you there a place where I am to have you dance."

And so truly out of the water came the goslings, whereupon they now began making a place where they would be made to dance. Now, he taught them how to make it. In time they had it finished.

"Now it is time for you to enter in." Whereupon they filled (the place) full. In due time he taught them what they should do. "Now, the way that I shall sing is the way that you should do; such is the way you are to act. Now, listen! I will teach you what I shall sing, and that is what you are to do," he said to the goslings. "You shall pay no heed to me when I become overwrought with excitement, for I shall be leaping to my feet. That is what I shall be doing when I get to feeling good. Now, that is the very way I shall move about in the dance, because I shall be so happy when I am moving about dancing."

Well, it was now that he began to make the goslings dance. Truly happy he made them when he had them dancing. "Well, perhaps now is the time for me to kill them," he thought. And so he sang:

"Nabanäkätäcimuwin nimbītōn, ṉicīmisitug!"

Ānīc mīgu gägä't nabanägätäcimuwāt igi'^{u} ni'kä^{n}sạg. Ānīc udcī'kimiguwān.

Ningutingigu mīnawā mādcī·ạ·minit, o·ō·widạc ina·ạ·mōn:

"Tōskābiciḿōwin nimpītōn nicīmisitug!"

Mīdạcigu äntōtaminit i·i·^{u} nikä^{n}sa^{g}.

"O·o·kutawīn a'pī i·i·^{u} ina·ạ·mān, kīcpîn awiya tōskābit tamîskuskīcingwä," ugī·i·nā^{g}. Cayīgwa mādcī·ạ·m:

"Pasangwā picimōwin nimpītōn, nicimīsitug!"

Ānīc migu gägä't äcipasạngwābiwāt īgi'^{u} ni'kä^{n}sạg.

Cayīgwa mīnawā udani·ā·ntciwīntān ^{g}i·i·^{u} nạgạmun:

"Áyāntasō ni'kiwiyäg ayānsigwäcimoyu'k,
Nicīmisitug, nicīmisitug!"

Ānīc mīgu kägä't äntōtamuwāt īgi'^{u} ni'känsạg, intigu kī·o·yu'kupināwạg äcicimuwāt.

Ānīc mīdạc i·i·mā^{n} kī·i·nāt: "Mī·i·mā^{n} a'pī käpạsigwīyān kayänīn tcipabānīmīyān," ugī·i·nā^{g}. Mīdạc kägä't kīpạsigwīt, migu äninitạmickawāt änsigwäcimunit äcipō'kugwäbināt. Ānīc mīgu pä'kic nagạmut pimipō'kugwäbināt.

Ickwantäng wīn mānk a·i·ntạcicimu. Kägätsa wāwīsạgickāgōn awīya. "Ānīnta?" inäntạm 'a^{g}a'^{u} mānk. "Taga pina ningatōskāb," inäntạm. "Untikwanāntagu obō'kugwäbinā o·ō· nāminit," inäntạm 'a^{g}a'^{u} mānk. Ācitōskābit, kuniginīn kägä't na·i·tā inābit upimipō'kugwäbināni. O·ō·mā^{n}

"A dance on one leg do I fetch, O my little brothers!"

So then truly on one leg danced the goslings. Now happy were they made by him.

Now, another time as he started singing, this was the song he sang:

"A dance with the eyes nearly closed do I fetch, O my little brothers!"

Now, that was what the goslings did.

"Now, when in this manner I begin to sing, if one opens one's eyes to look, then will one become red in the eye," he said to them. Now he began singing:

"A dance with the eyes closed do I fetch, O my little brothers!"

So then truly did the goslings close their eyes (as they danced).

Now again he changed his song as he sang:

"As many geese as there are of you, swarm you with necks together,
O my little brothers, O my little brothers!"

Now, that truly was what the goslings did: as expected, they bunched together when they danced.

So it was at this point that he said to them: "Now is the time for me to rise and move about in the dance," he said to them. And so truly up he rose, whereupon, as he came to them dancing with their necks together, he broke their necks. Now he sang at the same time that he moved among them breaking their necks.

By the doorway was yonder Loon dancing. Truly was he hurt when jostled by some one bumping against him. "What is the matter?" thought the Loon. "I think I had better open my eyes and see," he thought. "It is seemingly probable that he is breaking the necks of these who are dancing," thought the Loon. When he opened his eyes to look, lo, it truly was in time to see that (Nänabushu)

äntạcicimut īni′ᵘ kāwāwisạgickāgut, mīnangwana kāwinänit. Äjisāgitcikwāskwanit. "Mīmāwīn tcitäba'kupipa·i·wäyāmbān," inäntạm äcipīgāgit 'aᵉa′ᵘ mänk. "Abā'pinisiwāgạn, Nänabucu kidickwạnigunān!" i'kitō 'aᵉa′ᵘ mänk.

"Nicanîm!" omạdwä·i·gōn näsibība·i·wät. Cigwa päcwäwitạmōn, mī·i·ᵘ cigwa änubäcwâbạndạnk i·i·māⁿ ä'kunibī'kānig; mīgu′ ba'kubīpa·i·wät, intagäginīn pī'tcibāgwāni. Mīdạc i·i·māⁿ kītạngickāgut ucīgạnāng, mīdạc kā·i·cicakackicikanäwäpickāgut. Mīdạc kā·u·ndci·i·cināgusit 'aᵉa′ᵘ mänk.

Änīc mīsa cigwa Nänabucu wīkīciswät i·i·ᵘ uni'käⁿsimaᵉ. Äciki'tcipōtawät, mīdạc änīciningwa·ạ·bawät 'iᵉi′ᵘ uni'käⁿsimaᵉ. Mıdạc kānicisāgisitäcimāt. "Kägä'tsa ninki'tciwınibā," i'kitō Nänabucu. "Ạmbäsạnō, ninganibā," kī·i·'kito. Mīdạc i·i′·ᵘ utcīt kā·i·tạnk: "Ạmbäsạnō, a'kawâbạm pīwitäg tcisāgwa·o·wāt," ugi·i·tān 'iᵉi′ᵘ utcīt.

Mīsa′ ka·i·cinibāt, mısa′ ka·i·citcängitiyänit; sāgi·ä·t 'i·i′·ᵘ unikänsimaᵉ. Änıc pimickāwät ıgi′ᵘ ạnicinabäg Nänabucōwạn kitcänkitiyä'kisowạn. "Nänabucu owäti. Kägō māwīn ugīni'tōnātug," i'kitōwạg īgi′ᵘ ạnicinābäg.

Änīc, cigwa 'aᵉa′ᵘ ka'kanawänta·i·nt 'aᵉa′ᵘ miskwāsạp cigwa gägä't owâbạmā sägäwa·o·nit pīwitäᵉ. "Piwitäg sägäwa·ạ·mōg!" i'kito 'aᵉa′ᵘ miskwāsạp.

was busily breaking the necks (of the goslings). Here where he was dancing, by one was he hurt when jostled, it was by one that was flopping around. Then out of doors leaped (the Loon). "Perhaps there is just time for me to flee to the water," he thought. Then with a loud voice cried the Loon: "Look out! by Nänabushu are we being slain!" said the Loon.

"Wretch!" he heard (Nänabushu) say to him as he fled for the water. Now, near was heard the voice (of Nänabushu), whereupon then he tried to reach the place where the water met the land; whereupon he reached the water in his flight, but alas! far away out was it yet shallow. And so he was kicked upon the small of the back, whereupon he got a flat curve in the back by the kick he received. And such was how the Loon came to look that way.

So it was now that Nänabushu desired to cook his goslings. When he made a great fire, he then baked his goslings under (a bed of live-coals). And after he had laid them so that their feet were sticking out, then, "Truly very anxious am I for a long sleep," said Nänabushu. "Well, I am going to sleep," he said. Accordingly, then to his bottom he said: "Pray, do you watch for any visitors that might be coming into view round the point," he said to his bottom.

And so when he went to sleep, he then lay with the bottom projecting upward; for he was selfish of his goslings. Now, by canoe were travelling some people (who saw) Nänabushu reclining with the bottom projecting upward. "(There is) Nänabushu yonder. Something perhaps he may have killed," said the people.

Well, presently the bottom that was watching for him now truly saw some strangers coming into view round the point. "Strangers are coming round the point!" said the bottom.

Äciwaniskāpa'tōd Nänabucu, ānīc awänibạn käwâbạmāt.

"A'panä kā·a·cäta·ạ·muwāt," i'kitō 'a^{s}a'^{u} mickwāsạp. Mīdạc mīnawā äcitcängitiyäkisut.

"Mīmāwīn cigwa kinibāgwän," i'kitōwạg īgi'^{u} ạnicināb äg. "Mīmāwīn kīnibāgwän," i'kitōwạg. "Tạga, mīnawā sāgäwaotā." Äcisāgäwa·o·wāt, mīnawā äci·a·cä'ta·ạ·muwāt.

Cigwa mīnawā ugạnōnigōn iyutcīt: "Pīwitäg sāgäwa·a·mōg." Mīgu i^{u} ạniguckusit Nänabucu. Mīnawā kīgitōwạn īni'^{u} utcītīn: "Pạnä kācäta·a·muwāt," utigōn īni'^{u} utcītīn.

"Micanim!" utitān i·i·^{u} utcīt. Äcipā'pāsagupitōt; pānimāgu kākạckipitōt mī·i·^{u} kīpōni'tōt.

"Kägä'tigu kāwīn bā'pic mīnawā nintāwīntạmawāsī," udinänimigun i·i·^{u} utcīt.

Mīnawā äcisāgäwa·o·wāt īgi'^{u} ạnicināb äg. "Mīdạc i·i·^{u} kīnibāt," i'kitōwạg. "'Ā'a'^{u}, tạga, awī·i·nābiwātā^{e}. Kägō kuca ugini'tōnātug." Mīdạc kägä't äcikabāwāt, kägä't opōtawānini kī·a·yāni. Mīdạc äcikimōdimāwāt ka'kina 'i^{s}i'^{u} uni'kä^{n}simini. Ānīc kīckisitäbināwāt, änīcisāgisitōwāt iimā^{n} kānōndcimō'kawāwāt i·i·^{u} ni'kä^{n}sa^{s}.

Cigwa kuskusi Nänabucu. "Ē^{i}, nindōnsāmingwām! Mimāwīn usāmisuwāgwän īgi'^{u} nini'kä^{n}simạg. Tagataga skumākuta." Äni·i·ciwīkubitōt i·i·^{u} usidänsini, mīgu äcinäni'kibitōt. "Na', misa kägä't usāmisōwāt nini'känsimạg." Mīnawā päcig utānuwī'kubitōn, mīgäyābi äci·u·ndcipitōt. "Mīsa gägä't usāmisuwāt īgi'^{u} nini'känsimag." Mīdạc

Up leaped Nänabushu from where he lay, but there was no one for him to see.

"Straightway back have they turned," said the bottom.

And so again he lay with his bottom projecting upward.

"Perhaps now he may be asleep," said the people. "Perhaps he may be asleep," they said. "Pray, let us again go round the point." They then went round the point, but again they withdrew.

Now, again he was addressed by his bottom saying: "Strangers are coming round the point." Whereupon then up rose Nänabushu from where he lay. Again spoke his bottom, saying: "Forthwith out of sight they withdrew," he was told by his bottom.

"Wretch!" he said to his bottom. Then vigorously he scratched it; and not till he had scratched it so hard that it bled did he then let it alone.

"Surely, not another time would I warn him," was the thought entertained of him by his bottom.

Then again round the point into view came the people. "He has now gone to sleep," they said. "Now, then, I say, let us go (and) look. Something surely must he have killed." And then, in truth, when they went ashore, sure enough, there was his fire. Thereupon they robbed him of all his goslings. So, breaking off the legs (of the goslings), they put them sticking out of the place from which they took out the goslings.

Then up woke Nänabushu. "Why, I have overslept! Perhaps overdone must be those goslings of mine. Perhaps I had better look at them." As one after another he pulled out their little feet, he was pulling them off. "Why, it is true that over-long have my goslings cooked." Another he tried in vain to pull out, and that too he pulled off. "It is true that too long have my goslings been cooking." And so, when one after another he had

ka'kina änīciwī'kubitōt, "Kąnąbątc māwīn ningīgimōtimigōg," inändąm. Ō·ō·dac uditān i·i·ᵘ utcīt: "Kīgayānimis kīcpîn kā'kimōtimigōwānän," uditān 'iᵉi'ᵘ utcīt. Mīdąc ānubąbānąntwāwanga·i·gät, mīsa' kāwīn kąnągä päjik umi'kawāsīn. "Mîcąnîm!" i'kitō. "Wäntcitōtawit kīwīntąmąwisi'k!" i'kitō. Kägä't unickī·i·gun 'iᵉi'ᵘ utcīt. Mīsa' äcimāwąndcitōt misą'n, uticpā'kwisitōnąn īni'ᵘ misąn. Äciki'tcipōtawät, abā'pic kā'kitcipōtawät äcinisawa·a·ng 'iᵉi'ᵘ ickutä. Ānīc, tcāgisu. Ąnicāgu, "Tcī!" kā·i·nwäwätänig 'iᵉi'ᵘ utcīt; pīnicigu kāsī'tawickāt, kāsītawitiyät. Ānīc o·ō·dąc uditān 'iᵉi'ᵘ utcīt: "Äeᵉ, 'tcīⁿ, tcīⁿ, tcīⁿ!' kā·i·nwäyąn kā'kimōtimigōyān īgi'ᵘ nini'känsimąg," uditān 'iᵉi'ᵘ utcīt. Mädwätänig. "Mīmāwīni·i·ᵘ tcāgisugwän," kī·i·nändam. Mīdąc kā·i·cii'kugābawit cayīgwa ānawīmādcā, mīgu iᵘ äjikaskitōsig 'iᵉi'ᵘ ānuwimādcāt. Mīgu iᵘ äcitōngitiyä·a·mīt, ānīc kāwīn ugąckitōsīn 'iᵉi'ᵘ tcîpîmusät. "Ānīnta äci·ā·yāwānän?" inäntąm. Mīsa' äcipwānawītōt ānuwīpimusät. O·o·dąc kī·i·nändąm: "Amąntcigic nąntawīn i·i·wisa kībwānawi'tōyān, tcipimusäyān?" Mīdąc kā·i·cinąntawâbąntąnk ningutci ki'tcigīckābi'kānig, cigwadąc kā·i·cicōckwątciwät 'iᵉi'māⁿ kīckābi'kānig. Kāpąngicing, ābąnābit, pąnägu kābä·a·yagu'känig i·i·ᵘ utōmigitiyān. Mīdąc kā·i·'kitut: "Ēi, wā'kunąg uga·i·nāwān ąnicinābäg tci·ą·nia'kīwąng!"

Äni·i·jamādcāt mīnawā; cayīgwa ąnibabimusät ugīwâbąndānąn mi'tigōnsąn u'kwa'kitänig. Ānīc äjinisawitiyāntąnk, ābąnābit, pąnägu kāmiskwīwā'kwątinig īni'ᵘ mi'tigōnsąn. "'Ēi, miskwābīmągōn ogaitānāwān ąnicinābäg tci·ą·ni·a·'kī-

taken them all out, then, "Perhaps I may have been robbed," he thought. So this he said to his bottom: "You shall suffer if I have been robbed," he said to his bottom. Thereupon he searched about in among the ashes, but not a single one did he find. "Wretch!" he said. "For what reason should he thus treat me, that he should not tell me!" he said. Truly was he angered by his bottom. And so, when he set to gathering firewood, high he stacked the pile. Then he kindled a great fire; and by the time he had the fire going strong, he stood over the fire with legs spread apart. Well, he was thoroughly burned. Simply "Tcī!" was the only sound the bottom made; (he burned) till he was drawn tight, drawn tight at the bottom. So then this he said to his bottom: "Yes, 'tcī^{n}, tcī^{n}, tcī^{n}!' is what you say after letting me be robbed of those goslings of mine," he said to his bottom. He heard it utter a sound. "Perhaps it may now be thoroughly burned," he thought. And after he had taken his stand away (from the fire), he then tried in vain to go; but he was unable to try to start. And so his legs were stretched far apart, but he was not able to walk. "Wonder what may be the matter with me!" he thought. And so he was without strength when he tried to walk. So this he thought: "I am curious to know what it is that prevents me from being able to walk." And when he had sought for a place where there was a very steep cliff, then down from the cliff he slid. When he alighted, he looked back (and) saw nothing but the sore of his bottom along where he had slid. And this was what he said: "Oh, lichens shall the people call it as long as the world lasts!"

Then he continued on his way again. Now, while he was walking about, he saw a dense growth of shrub. Now, as he walked through their midst, he then looked behind, and all the way was the shrub reddened. "Oh, red willows

wąng! Ąnicinābäg sągaswāwāt ugā·a·'pā'kusigänāwān," kī·i·'kito.

Mīdąc kā·ą·ni·i·jimādcāt. Ningutingigu ąnibabimusät mīnawā kā·ą·ni·i·jinisawitiyāntąnk mi'tigōnsąn, kāwīndąc kwä'tc miskwīwā'kusininiwąn. "Wo·ō·wisa uga·i·cini'kātānāwa ąnicinābäg tci·ą·ni·a·'kīwąng, pągwatc miskwâbīmągōg ta·i·nāwąg," kī·i·'kito.

12. Nänabushu eats the Artichokes.

Mīdąc kā·ą·ni·i·cimāmādcāt. Ningutingigu papimusät awiya ugīwâbąmā^{ɛ}. "Ānīn äcini'kāsuyäg?" ugī·i·nā^{ɛ}. "Kunigä kitamugūmwātug?"

"Äye^{ɛ}," ugī·i·gō^{ɛ}. Mīdąc kā·i·gut: "Äye^{ɛ}, kägät nintąmugōmin."

"Ānīc äni'kāgäyäg 'i^{ɛ}i'wisa nībiwa ąmugōyäg?"

"Kāwīnsa winigu kägō nintini'kāgäsīmin. Mīsa yä'tagu 'i^{ɛ}i'^{u} pōgisi'kāgäyānk."

Mīdąc kā·i·ci·ą·mwāt, ānīc ugī·i·gō^{ɛ} i·i·^{u} amuntwā; pāmā kā'tä·ą·mwāt ugī'pōni·ā·^{ɛ}. "Kägätsa kīwīngipugusîm," ugī·i·nā^{ɛ}. Mīdąc a'pī·a·nimāmādcāt. Ningutingigu ąnipąpimusät pāmāgu tātānāming, "Pō^{nɛ}!" inwänit. Äcimādcīpa'tōt, "Awänän kā·i·nwät?" kī·i·nändąm. Wāsa pägąmi'pa'tōt. Mägwāgu mīnawā ąnipąpimusät, "Pō^{ɛ}!" inwäwąn awiya, äci·ā·pąmipągisut, "Awänän kā·i·nwät?" kī·i·näntąm. Mägwāgu mīnawā ąnipąpimusät, pānimāgu wäntci-

shall the people call them till the end of the world! The people, when they smoke, shall use them for a mixture (in their tobacco)," he said.

And so upon his way he then started. And by and by, as he went travelling along, he again went wading through some bushes, but not quite so much were they reddened. "This, indeed, shall the people call them till the end of the world, — wild red willows shall they be called," he said.

12. Nänabushu eats the Artichokes.[1]

So then upon his way he slowly went along. And once while travelling along he saw some creatures. "What are you called?" he said to them. "Wonder if you may be eaten for food!"

"Yes," he was told. Now, this was what he was told: "Yes, truly we are eaten for food."

"What is your effect upon one after a great deal of you has been eaten?"

"No (evil) effect of any sort do we leave. The only thing we do is to make one windy in the stomach."

Thereupon he ate them, for he was told that they were good to eat; not till he had had his fill of them did he leave them alone. "Truly a pleasing taste you have," he said to them. And so then he kept straight on his course of travel. Now, once as he was travelling along, of a sudden at the rear, "Pō!" came a sound. As he started running, "Who was it made that noise?" he thought. Afar was he now getting while on the run. And while again he was walking along, "Pō!" was the sound something uttered; when round he whirled, "Who was it made that sound?" he thought. And while again he was walking

[1] For another version see No. 23.

pōgitit äcimādcīpa'tōt. "Ąmbäsąnō, ningagagwänąganā 'a^{ę}a'^{u} kā·i·nwät," kī·i·näntąm. Kwätciku'ku äninanāwątcisät pāmāgu mīnawā, "Pō^{nę}!" änwänit. Mīsa' sägisit. "Ąmbäsąnō, ninga·ā·'kąmawā 'a^{ę}a'^{u} kā·i·nwät," kī·i·nändąm. Aci·a·'kandwādąnk 'i^{ę}i'^{u} umī'kana; mīsągu kīci·a·cägīwä, mīdąc imā^{n} wänsābąndąnk 'i^{ę}i'^{u} umī'kąna. Pānimāgu mīnawā upi'kwąnāng uwīya nwāntawāt. Mīsa' untcita änwänit. "Pō^{nę}!" Äcipąsiguntcisät. "Tabā'pinisiwāgąn, awänäc wa^{ę}a'^{u} päminica·o·gwän! Kä'tcimąnitōwigwän," kī·i·näntąm äcimādcīpa'tōt ki^{s}tci·ä·nigu'k. Mägwāgu ąnipimipa'tōt, pāmāgu mīnawā, "Pō^{nę}!" Ki'tciwāsa pąngicin, āpamipągisut; ānīc, kāwīn owābamāsīn ānu·a·swągąnät. Pānimāgu mīnawa 'i^{ę}i'witi upi'kwąnāng wäntcinōntāgusinit, "Pō^{n}!" "Tabā'pinisiwāgan!" inändąm äcimādcīpa'tōt. Mīgu·i·mā^{n} mādcīpa'tōt, mīnawā, "Pō^{nę}!" "Tabā'pinisiwāgan!" inändąm änigu'k äjimādcīpa'tōt; kägu'pī·î·gu päcu' ąba'tō, pimipa'tōt änigu'k. Mīsa' undcita äni'tąnk utąckwäyāming, "Pō^{nę}!" Kägu'pīgu äntasupąngicink, "Pō^{nę}, pō^{nę}, pō^{nę}, pō^{nę}, pō^{nę}!" — "Mīdąc 'i^{ę}i'^{u} mī'tagīni'^{u} kā·i·ciwāt nicīmäyągsa kībiwâbamągwā īgi'^{n} ackipwāg.[1] 'Nimpōgisi'kākämin,' ningī·i·gōg. Takīn, ēi, nimpōgit! mīsa' kä·i·'kitowāt ąnicinābäg nicijäyag, tcini·a·'kīwank." Mägwāgu ąnipąpimusät, pānimāgu mīnawā, "Pō^{nę}!" — "Ēi, nimpōgit!"

[1] Ackipwāg, "artichokes;" literally, "raw objects."

along, suddenly from the place where he broke wind he started running. "Well, now, I will try to leave behind the one that is making the sound," he thought. Just as he was about to slacken his speed, then suddenly again, "Pō!" was the sound something made. Thereupon he became afraid. "Well, now, I will watch for the one that uttered the sound," he thought. Then he lay in wait for it beside the path; and then a short ways back he went, and so from there by the road he watched for it. Suddenly again at his back some creature he heard. And as before, it uttered the same "Pō!" Then up he leaped to his feet. "For goodness sake! wonder who it is that may be following me! It must be a great manitou being," he thought as he started running at the very top of his speed. And while he was running along, suddenly again, "Pō!" A great distance off he landed, when round he whirled; why, he did not see the one at whom he tried in vain to aim a blow. And later again, from yonder at his back, was heard the sound of some one saying, "Pō!" "For goodness sake!" he thought as he started running. And there where he started running, again, "Pō!" "For goodness sake!" he thought as with speed he started running. Then at last a short way he ran; as he went, he ran with speed. But what he heard behind him was still the same sound, "Pō!" Then finally at every step he took it was, "Pō, pō, pō, pō, pō!" — "Why, this was just what my little brothers told me when I saw the artichokes.[1] 'We make people windy in the stomach,' I was told. Oh, why, I am breaking wind! That is what the people, my uncles, shall say till the end of the world." And while he went walking along, then of a sudden again, "Pō!" — "Why, I am breaking wind!"

13. Nänabushu and the Cranberries.

Äye^{e}, ąnipąpimusät äcimądābīt sībi a'pąnägu inābit ąnībiminąn kā·a·yitcitāgiskōtänig. "Kägä't pāmā tämītciyän ningapōni'tōnąn," inäntąm. Mīdąc igu cīgwa äci·u·cigābawi'tąnk; inābit i·i·witi nibī'kāng, pąnägu ąnībiminąn. "Tąga, mī iwiti ni'tąm ningamītcinąn," kī·i·nändąm. Äcigāgītcikunayä·u·t äciba'kubīkwäckwąnit ānupapānāntubīkąntcigät. Wägunäc kämī'kwandąnk? Ä'kwanāpāwät, äcimōckamut; inābit, mī gäyūbi kā·i·nagōtänik īni'^{u} ąnībiminąn. "Ąmantcigic 'i^{s}i'^{u} kīmī'kwandąnziwān?" inändąm. Mīnawā äjipa'kubīkwäckwanit, äcikīckīngwäcink; mīdac äci·ą·gwāsīt äcimawit. Ānīc wīsągicin, pąnä mīgu mîskwi uskīcigunk. Ągwasītidac äjiki'tcimawit; mägwägu mawit, kägō unānäcābickägun. Äcipā'katawābit inābit, pąnägu ąnībiminąn. Utąnimāmātąntānąn. Kā'tämītcit äcipōni'tōt.

14. Nänabushu and the Caribou.

Mīänicmāmādcät. Ningutingigu ąnipąpimusät, tcimicawaskusiwagāni wäditąnk. Äji·i·nābit i·i·witi wayä 'kwäckusi'^{u} tci·a·yābä ati'kwąn kīpimatābīckusiwäwąn. Kägätsa umi-

13. Nänabushu and the Cranberries.[1]

Yea, as he went walking along, he came out upon a river, where, while looking about, he saw nothing but high-bush cranberries that hung with drooping head. "Truly, not till after I have eaten enough will I leave them alone," he thought. So thereupon he then went and stood in their midst; as he looked down in the water, nothing (could be seen) but high-bush cranberries. "Now, those yonder first will I eat," he thought. When he was undressed, he then leaped into the stream where beneath the water he sought for things to eat. But what was there for him to bite upon? He was getting out of breath in the water when he then came up to the surface; as he looked, there still hung the high-bush cranberries. "Wonder how I did not bite upon any!" he thought. When again into the water he leaped, he cut his face by landing (on a rock); and so when he came out of the water, he was weeping. Naturally, he was hurt in the fall; and, to crown all, his eyes were filled with blood. And as he came out of the water, he was crying bitterly; and while he cried, he felt the rub of something across the face. On opening his eyes to see, he glanced about, and there were the high-bush cranberries without measure. Thither he went, and ate of them without stint. After he had eaten enough, then he quit.

14. Nänabushu and the Caribou.[2]

Thereupon he continued steadily on his way. Now, once while he was walking along, to a wide field of high grass he came. As he looked toward the other end of

[1] For another version see No. 21.

[2] For another version see No. 19.

sawīnawān. "Ąmąntcigic kä·i·nä'pinanäwągipanän?" Äciwâbąmigut, "Intacītug käpasämit," inändąm 'aᵘ ądi'k. "Tągąntawā ninga·a·cimā," ąnimādcība'tō 'aᵉa'ᵘ ądi'k. Cigwa kägä't umadwäkąnōnigōn: "'Ai, nicīmisa', amantcwīn 'iᵉi'ᵘ kītōtąmąn ningutci wayāpaminānin? A'kawä, kīwitibātcimo'tąwin! Kägä't ki'tci·i·nakamigąt o·ō·witi wäntusäyān," udinān. "Awawa, undās, pīcān! Kawīn kītänanīsānänimisī."

Mīdąc kägä't kā'pījī·i·cānit i·i·māⁿ ayāt.

"Tiwä', kägä'tigu tci·i·na'kamigąt pitcīnāgu, kīnisitiwąg; ki'tciwâwīyąg kī·u·ndcinąnitiwąg; kipickwą'tagīnu'tātiwąg." Änīc mīgu·i·māⁿ äpītcitanätcimu'tawāt äci·i·'kwa'täckawāt īniᵘ umi'tigwābīn. "O·ō·wisagu tōtamōbąnīg." Ä'cinąnimā'kwīnōtawāt i·i·māⁿ wācä'pīnit.[1] "Mīsa wuᵉo' äntōtamowā'pąn," udinān. Äcipimwāt iimāⁿ wācä'pīnit.

"Mîcąnîm Nänabucu! Kägä't ąnągīnänimągibąn."

Änic mīsa' kā·i·cinisāt, äcimātcī'kawāt. Papänąginąngä i·kāmōwąn; äcipąpimagōtōt īniᵘ uwīninōmąn; äcigąpācimāt ka'kina. Kā·i·cikīziswāt, ugītackwämąg ugī·ą·gwāwān. Midąc kā·i·'kitut a'pī kā·u·nabī'tawāt: "Tibigic käuntąmāwągän?" kī·i·'kitō. "Intawāsa uctigwāning ninga·u·ntąmā. Kāmāwīn nintāminu'tcigäsī, nintāpā'pī·i·gōg nīnimucäⁿyąg[2] ugī·a·cäwäbąmān," gī·i·nändąm. "Nindābā'pi·igōg nīnimō-

[1] At the Caribou's side.

[2] Nīnimucäⁿyąg, "my loves;" literally, "my cousins;" more literally still, "my relatives" (that are the children of the sister of my mother).

the meadow, (he saw) a big bull Caribou come walking out upon the stretch of grass, and so he (Nänabushu) wanted to get him. "Wonder how can I get hold of him!" When (Nänabushu) was seen, "Without fail he will have something to say to me," thought the Caribou. "I think I will draw him on." Off running started the Caribou. Then truly the voice of Nänabushu was heard saying to him: "Hey, my little brother, would that I knew why you act so whenever I see you anywhere! Wait, I wish to tell you something! Truly, a great time is going on over there from whence I have come," he said to him. "Ay, hither, come here! You have no cause to fear me."

It was true that he went to where (Nänabushu) was.

"Ah, but there truly was a great time going on yesterday, they were killing one another; for no reason were they slaying one another; they shot one another indiscriminately with arrows." Now, while he was telling him the story, he was stringing his bow. "This was the very way they did at the time." All the while he kept aiming there at his [1] side. "This was just the way they did," he said to him. Then he shot him in the side.

"Confound Nänabushu! Truly, that was the very thing I thought he would do."

So after he had killed (the Caribou), he then set to work flaying (and) cutting him up. Exceedingly fat was (the Caribou); then he went (and) hung up his fat; then he boiled it all. After he had finished cooking it, then out upon a sheet of birch-bark he dipped the meat. And this was what he said when he came to where it lay: "Wonder from what part of the body I shall take (what I am to eat)!" he said. "I think that from the head I will take what I am to eat of him. — Perhaps it would not be proper for me to do that, for I should be made fun of by my loves [2] on account of my having begun at the opposite end,"

cä^{n}yąg," kīnändąm. "Ąmąntcisawīn` i·i·witi upi'kwąnāng undąmąk? Kāwīnsa, kąnąbątc nindābā'pi·i·gōg. Kąnabątc ugīkāntcwābamān ki'tciayābä·ą·di'kwąn, nindā·i·gōg māwīn nīnimucä^{n}yąg. Ąmąntcisawīn pimi'tcaya·ī·undąmąk?" kī·i·nändąm. "Kāwīnsa, kąnąbątc nindāpā'pī·'i·gōk. Ugīpimitcwābamān nindā·i·gōk ki'tci·ā·yābä·ą·di'kwąn, nīnimōcä^{n}yąg nindā·i·gōg."

Mägwāgu tąnwäwä'tōd mīsīwä tcīgā'tig ugībąbā·a·'tōn umąma·i·bimān. Mīdąc ą'pī äjinōndāgwatinig kisībā'kwąt, "Kägä'tsa ningi'tcisasiskimigun. Kąnąbątcsa kayä wīn wīwīsini." Kāpa'kwäcwāt i·i·mā^{n} uwīninōwinit, äci·a·'kwāntawät. Mīdąc iwiti awipōsinąng;[1] kayägu wīninōn ugīsindā'kwicimān. Äciki'tcipītānimądînik, äcita'kwąmigut 'ī^{e}ī'^{u} kisībā'kwat. Ai, mīsa imā^{n} ä·i·ntanagōsit! Pīnicigu kabäya·ī· ągōsi.

Ningutingigu inābit iwiti wayäkwākusi'^{u} ma·i·ngąna^{e} untatabipa·i·tiwa^{e}, mīdąc äcikąnōnät: "Kägu wīn omā^{n} picākägun!"

"Kägō māwīn ugīni'tōnātug Nänabucu. 'A'a'^{u}, tąga a'pa·i·titā!" Intigumi kībigagwätcikanitiwā^{s}. Cayīgwa pągąmisäwa^{e}, äciwâbąmānit ini'^{u} udadi'kumąn. A'pąnägu kāma'kąndinit.

Ac'^{i}, ānīc kägīdōtąnk, mīsā'pąnä udadi'kumąn. Äcikąnōnat: "Nicimisā, kägu' wīn tcātcigā'tig pā·i·nābi'kägun!"

[1] Awipōsinąng: the real sense is that "he went (and) greased" (the place). The expression is a Bois Fort idiom.

(thus) he thought. "I should be laughed at by my loves," (thus) he thought. "Wonder if it would be well for me to eat of him at the back! — No, indeed, for probably I should then be laughed at. — 'Perhaps he shoved the big bull Caribou forward while eating upon him,' would be said of me perhaps by my loves. — Wonder if it would be well for me to eat of him at the side!" (thus) he thought. "No indeed, for perhaps I should be laughed at. — 'He tried to push a great bull caribou sidewise when eating upon him,' would be said of me by my loves."

And while engaged in this talk, he laid round about the foot of a tree all the grease (which he had boiled down). And so when the creaking of trees rubbing (together) was heard, "Truly by some one am I sought beseechingly. Perhaps, indeed, some one too wants to eat." After slicing off a piece from a fatty part (of the caribou), then up the tree he climbed. And so there he went and placed the fat;[1] and he put the fat in where it was creaking. When a great gust of wind came up, he was then caught fast by the creaking tree. Ah, and so there he hung! Even till a long while after was he hanging.

Then suddenly, while looking toward the other end of the meadow, (he saw) some wolves running hitherward into the meadow, whereupon he addressed them, saying: "Don't you come this way!"

"Something doubtless must Nänabushu have slain. Come on, do let us run over there!" It seemed as if they tried to race (to where he was). Now, when they came running up to the place, they saw his caribou. Straightway did they fall upon it, grabbing it from one another.

Alas! naturally was there nothing for him to do, for entirely gone was his caribou. Then he addressed them, saying: "O my little brothers! don't you come and look round about this tree!"

"'A'a'^{u}, kägō ogīa'tōnātug!" Mīdąc kägä't kāma'kąndinitigu umąma·i·bimān. Cigwa wānimādcība·i·tīwa^{g}, "Kägu' wīn, nicīmisātug, icpiming inābi'kägun!" Ānīc äcidā'taganāpiwāt īgi'^{u} ma·ī·ngąnąg, pąnägu wīnin kā·i·nagōtänig. Ānīc kayä kāma'kąndinit i·i·^{u} ma·ī·ngąna. Kā'kitānawänit änimādcība·i·tinit; äcipągitąmigut. Nąpä'm upągitąmigun i·i·^{u} kisībā'kwąt.

Äcinīsāntawät. Mīsa' ānugwīnawī·i·cī'kąnk, ānīc mī·ä''ta utōctigwānim ä'tänig. Ānīc utānutcīctcīgwantān i·i·^{u} utōctigwānim. Ānīc mīyä'ta wīnintip äyānig. Ānīc ukwīnawī·i·nā'pinątōn. "Taga intawā, ningakinābi'kōnsi'kās," kī·i·nāntąm. Mīdąc kägä't kā·i·cināgusit, mī·i·wäti wīnintip wäntci'tōt. Mägwāgu tącī'kąnk äci·ą·nicinābäwit, mīsa' mādcāt. Mīdąc äci·u·täckanīmągątînig, a^{i}, ānīc gägicictcigät! Äcipitā'kwicink, "Kītawänänā'tigō, nicīmisā?"

"Äye^{g}, nīnisą'ku pągwata'kąmik kānānībawiyān."

"Ō^{n}, nicīmisa, kiminaikōwimīząn."
"Äye^{g}," ugī·i·gōn.
Mīnawā äcipitā'kwicink, "Kitawänänā'tigo, nicīmisa?"

"Nīnîsa'ku wądciwink kānānībawiyān."
"Ō^{n}, kicingwā'kōwimiząn."
Mīnawā äcipitā'kwicing, "Kitawänänā'tigo?"

"Come on, something he probably has laid out (there)!" Whereupon truly they grabbed away from one another the grease (which he had boiled down). Presently were they about to race away when, "Don't now, O my little brothers, don't you look up!" So when up the Wolves looked, nothing but fat (did they see) hanging there. So of course the Wolves also grabbed that away from one another. After they had eaten it up, then away they went racing; then was he let loose from the grip. When it was all over, he was set free by the creaking tree.

Then down he climbed from the tree. Thereupon he went in vain to see what he yet had left, for there remained only his (caribou) head. So he tried in vain to gnaw upon what was left (of the meat of) his (caribou) head. Now only the brain was left. Naturally he had no means of getting at it. "Then, therefore, I will take on the form of a little snake," he thought. Thereupon truly that was the form he took upon himself, the reason he did it was on account of the brain there (in the skull). And while busied with the brain he became a human being, whereupon off he started. And so when there were horns (upon his head), ah, what was he then to do! When he bumped against a tree, "What sort of a tree are you, my little brother?" (he asked.)

"Ay, in the deep solutide of the forest ever do I stand."

"Then really, my little brother, you must be a tamarack."

"Yes," he was told.

When he bumped against another tree, "What kind of a tree are you, my little brother?" he asked.

"Always upon the mountain do I stand."

"Then, indeed, you must (then) be a pine."

When he bumped against another tree, "What kind of a tree are you?" (he asked.)

"Nīnisa'ku kāwāwāsana'kikābawiyān ningutci sāga·i·gan tayābinā'kwa'kin."

"Nicīmisa, kīwīgwāsiwimizan." Ānīcimādcāt. Minawā ācipitā'kwicink, "Kitawānānā'tigu, nicīmisa?"

"Nīnisa'ku ningutci sāga·i·gan āyāgin nōmagā nō'piming kānānibwiyān."

"Ōⁿ, nicīmisa, kitāsātīwimizan."

"Äyeᵍ."

Mīnawā ānicimādcāt. Mīnawā ājipitā'kwicink, "Kitawānānā'tigu, nicīmisa?"

"Nīnisa'ku sāga·i·ganing ā'kugīcka'kamigāg kānānībawiyān."

"Ōⁿ, nicīmisa, kigīcikīwimizan."

"Äyeᵍ," udigōn.

Ānicimādcāt, pitcīnagigu äni·u·da·a·mīt ācipa'kubīta'kū'kīt. Ānīc mīgu ācipana'kīnank ācimādcīyātagāt. Papimātagāt, ningutingigu awiya unōntawā: "'E'ē'e, adi'k pämādagāt!" i'kitōwaᵍ. Ānīc, "'A·'a·ᵘ, māwinata·u·'k!" Ānīc misa gägä't mawinata·u·nt. Ānīc kāwīn nantagänimusī pimātagāt. Äckam päcwäwitamō, kāwīn nantagänimusī. "Ä'ē'ē', kimicaganigunān!"

"Minangwana cigwa ānawi päcwâbatamowänän," inäntam. Ānīc kawīn nantagänimusī pimātagāt. Äckam pigīgitōwaᵍ, "Tabā'pinisiwāgan, misa micaganinank!" Kā·i·'kitunint. Ācitäba'kīnank, wayībagu täba'kīnank. Ānīc mīnangwana cōckwānābi'kānig i·i·māⁿ kā·i·ji·a·gwāsiba'tōd. Māgwāgu

"Continually do I stand with glistening top for one that comes in sight of a lake anywhere."

"My little brother, you then must be a birch." Then on his way he went. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Wherever there is a lake, then a short way back in the forest is where I always stand."

"Really, my little brother, you then must be a poplar."

"Yes."

Then on his way he continued. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Always by the bank of a lake do I stand."

"Oh, my little brother, then you must be a cedar."

"Yes," he was told.

Then on his way he started, and the instant he made another step he walked into the water. Well, he then began wading out into the water, then he began swimming. While swimming along he suddenly heard the sound of somebody (saying): "Halloo, there goes a caribou swimming along!" they said. Then, "Come on, go after it!" So thereupon they truly started after it. Now, with all his power he swam. As nearer he heard the sound of them, then with all his speed did he go. "Halloo, we shall be beaten to the shore!"

"It is possible that I surely must be getting close (to the shore)," he thought. Yet with all his might he swam. Nearer came the sound of their voices, near by he heard them saying: "Too bad, he is landing ahead of us!" (Such) was what they said. Then he came to where he could touch bottom, soon was he where he could touch bottom. Now, it happened to be a slippery bank where

änibąbimipa'tōd äci·u·jājābi'kicink ącibīkusitōd 'i^{e}i'^{u} utōctigwānim. Inābiwāt īgi'^{u} ąnicināb̈g, Nänabucōwąn ąni·u·ndcikīgitōwąn: "Kägä'tigu adi'k pämātągāt, kägätigu ąti'k pämātągāt," ani·i·'kitōwąn Nänabucōwąn, ąnigagāwā'piwąn. Kāwīn kanagä piyāpimigābawisīwąn, pąnä mīsa ąnipąpimusät.

15. Nänabushu flies with the Geese.[1]

Ningutingigu ąnipąpimusät sāga·i·gąn äcimatābīt, a'pąnägu nī'ka^{e} manōmini'käwa^{e}. Kägätsa umisawīnawā^{e}, ānīc äcikąnōnāt: "Ąmbäsąnō,[2] kīgawītcīwininim," udinā^{e}.

"Awawa, Nänabucu," udigō^{e}. "Mīgu 'i^{e}i'^{u} a'kawä uci'tōyāng wānawa'poyāng."

Ānīc äcipa'kubīt kayä wīn Nänabucu. Mīsa kayä wīn äntōtaminit ānutōtąnk, mīsa' kāwīn umi'kōbīga·ā·^{n}sīn 'i^{e}i'^{u} manōmin.

"Ānīn, Nänabucu? Intigō kucągu kibwānawitōn i·i·^{u} mąnōmin."

"Äye^{e}, nimbwānawitōn."

"'Ā'a'^{u}, intawā mī·i·^{u} mīni'k. Päpąngīns 'i^{e}i'^{u} mąnōmin," itiwa^{e} i·i'·^{u} ni'ka'. Ningutingigu cigwa utigō^{e}: "Mīsa wâbąnk wīmādcāyāng," utigō^{e} 'i^{e}i'^{u} ni'ka'. Mīdąc kā·i·nāt: "Anigä'kā kītākackī·i·sīm kayä nīn tcipimisäyāmbān?"

"Nänabucu, ānawi kītākąckī·i·gō tcipimisäyąn, kāwīnidąc kītāpisinda^{n}zī 'i^{e}i'^{u} kä·i·gōyąmbąm."

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[1] For another version see No. 56.

he ran up out of the water. And while he was running along, he slipped and fell upon a rock, bursting open his (caribou) head. As the people looked, (they saw) Nänabushu, who said as he went running from there: "Truly it was a caribou swimming along, truly it was a caribou swimming along," said Nänabushu as he went, as he fell headlong laughing. Not did he stop in his career to look back at them, ever straight ahead he continued his way.

15. Nänabushu flies with the Geese.[1]

Now, once while walking along, out upon a lake he came, and everywhere were Geese feeding on rice. Truly much he envied them, so he then addressed them, saying: "I pray you,[2] let me in among you," he said to them.

"Very well, Nänabushu," he was told. "But we first are laying in store the food that we shall eat on the way."

So into the water went Nänabushu too. And what they did he tried to do too, but he found no rice in the water.

"What, Nänabushu? Seemingly, indeed, are you without success in finding rice."

"Ay, I am not successful."

"There, now, that is enough. Each (of us) now has a small bit of rice," to one another said the Geese. And presently then was he told: "Therefore on the morrow shall we expect to start," he was told by the Geese. And this he then said to them: "I want to know if you could fix me up so that I too might fly."

"Nänabushu, it is quite within our power to fix you up so that you can fly, but you would not listen to what would be told you."

[2] Ạmbäsạnō, "I pray you." This adverb is rendered in various ways throughout the texts, sometimes with a finite verb, as here; its general sense is that of an entreaty.

"Ō^{n}, mānū, nicīmisā, ici·i·ciyu'k tcipimisäyān!"

Mīdąc kägä't 'a^{u} ugī·i·gōn: "Ayāngwāmisin dac wīn. Ō·o·mā^{n} ābi'tawaiya·ī· ąnicināb̈g pā'ta·ī·nuwąg. A'pī imā^{n} ąnitagwicinąnk, kägu inābi'kän, kigasā'kwānigunānig. Ayāngwamisin, kägu' inābi'kän; mīgu ^{g}i^{u} tcibąngicinąn kīcpîn inābiyąn. Mīyä'tągu i·i·mā^{n} äcicāgwänimigōyąn," [1] udigō^{g}. Mīdąc äntącinit ka'kina päpäjik umīgwąnini kā·i·cimīnigut. "Tągackumā, kutcipąsigwa·u·n."

Mīdąc kägä't kā·i·cipąsigwa·u·t, kā·i·cikīwi'tāgāmäsät. "Mīsa' i^{u} tciwītciwigōyąn. Mīsa' wâbąnk tcimādcāyąng."

Cigwa wâbąnini, cigwa pąsigwa·ō·wa^{g}; ā'pidci nāwaya·ī· icinō·ą·mawā. "Mī·u·mā^{n} tcipimisäyąn. Nawatcigu unāgucik tciwâbąmąngwā īgi'^{u} ąnicināb̈g." Cigwa gägä't okąnōnigōn: "Mīcigwa täbābandamąnk ^{g}i·i·mā^{n} ayāwāt īgi'^{u} ąnicināb̈g." Cayīgwa gägä't mądwäsā'kwāniguwā^{g}: "Ä'ē'e', ni'kąg! Nänabucu uwīdcisämā!" mądwä·i·nā. Käga'pī mądwä·i·'kitōwąn: "Kanawâbąmi'k, nąckäkuca pągicin!"

"Kägu inābi'kän, Nänabucu," udigō 'i^{g}ī'^{u} ni'ka^{g}. Käga'pī mądwä nągamōwąn:

"Nänabucu uwītcisämā ucīmisa^{g}, ucīmisa^{g}. Tāpangicin.
Nänabucu uwītcisämā ucīmisa^{g}, ucīmisa^{g}. Tāpangicin.
Nänabucu uwītcisämā ucīmisa^{g}, ucīmisa^{g}. Tāpangicin."

"Taga pina', ninga·i·nāb," inäntąm. Äci·i·nābit, 'ā'tā,

[1] Acicāgwänimigōyąn, "we fear you might do," — a very free rendering, but yet

"Do please, my little brothers, fix me up so that I may fly!"

Whereupon truly he was told: "Take care that you do it! Off here about halfway are many people. When we are coming there, don't you look down, for we shall be whooped at. Do you be careful, don't you look down; for you will surely fall if you look down. That is the only thing we fear you might do," [1] he was told. Accordingly by every one that was there was he given a feather. "Therefore, now, just you try to fly up."

Thereupon truly up he rose on the wing, then round over the lake he flew. "Therefore now you may go with us. Now, to-morrow is when we shall start."

Now was the morrow come, now was when they flew away; in the very centre was he given a place where to fly. "It is here you are to fly. Along towards evening shall we see the people." Sure enough, was he addressed by one saying: "There, now, are we coming into view of the place where the people are." Already could they truly hear (the people) whooping at them: "Halloo, Geese! Nänabushu is flying along with them!" was the sound of them speaking of him. At last he heard them saying: "Why, look, he is really falling!"

"Don't you look, Nänabushu," he was told by the Geese.

Finally he heard them sing:

"Nänabushu flies in company with his little brothers, with his little brothers.
May he fall.
Nänabushu flies in company with his little brothers, with his little brothers.
May he fall.
Nänabushu flies in company with his little brothers, with his little brothers.
May he fall."

"I say, really, I will take a look," he thought. When

conveying the sense better than the literal one, which is, "in which you are regarded unwillingly."

ki'tcōdäna! Ānīn kä·i·ni'tąnk pąnägu kācō'kānik u'tawagąn. Ānutā'taganābit, āca wâsa uwītcīwāgąna^{g}. Ā'pitci nā·ō·täna icipąngicin.

Mīdąc kā·i·cimąmāndcigwa'pinint. "Ąmbäsąnō, mīdcinātā!" i'kitōwąg. Mīsa' kägä't kā·i·cimīdcinint, ga'kina mini'k imā wā'tä'tōnit umītcinigō. Abā'pic tcigwa näkackitcinigut cīpitōnänit. Awīya onōntawā: "Ānti kāmītcinint?" i'kitōwa^{g}. Kuniginīn, mindimōyäya^{g}, nīciwa gagīpīngwäwa^{g}. "Ānti kāmītcinint?" pī·i·'kitunit. Äcikanōnāt: "Omā^{n} nintāya," udinā^{g}. Cigwa udōtisigu.[1] Cayīgwa uwīmītcinigōn īni'^{u} mindimōyäyąn, äcikąnōnāt: "Ic," utinān; "Kāgicwīn, guca mīgu 'ī^{g}ī'^{u} wā·i·cimītciciyąn? A'kawä nīni'ku nintāpā·u·gu wāmītciniguwānin."

"Ō^{n}," udigōn. "Kägā kīwąnitōtawānān 'a^{g}a'^{u} kāmītcinint."

Mīsa' kägä't äci·ā·biskwamigut kanawâbąmāt; kāmąmō wābitänit igu i^{u} mindimōyäya^{g}. Kā'kīcī'kāgut äcinānīwanuwāt.[2] Äni·i·cimādcāt ōmā^{n}. Ąnipąpimusät sāga·i·gąn umatābīn, mīgu i^{u} äcipa'kubīt äcikisībīgīt. Kąnawâbąndąnk 'ī^{g}ī'^{u} nibi mīgu i^{u} äcipimąngutänik 'ī^{g}ī'^{u} mō^{xi}. Kā·ą·gwāsīt mīdąc ä'kitut: "Kä·i·cini'kātamowāt ąnicināb̈g nicicä^{n}yąg — 'ē^{i}, wīnipīg!'[3] tä·i·cini'kātä i^{u} sāga·i·gąn."

[1] Udōtisigu, "to where he was they came;" more literally, "he was come to."

[2] Äcinānīwanuwāt, "he clubbed them to death, first one, then the other." "First one, then the other," is the sense of the reduplication nānī-.

[3] Wīnipīg! "filthy water!" — the name of various lakes in the Ojibwa country; Lake Winnipeg is one of them.

he looked, oh, what a great town! Then what was he to hear but a continuous whizzing in his ears. In vain he tried keeping his look upwards, but already afar (had gone) his companions. In the very centre of the town was where he fell.

Thereupon was he then thoroughly bound with cords. "Come on, let us ease ourselves upon him!" they said. Whereupon truly was he then eased upon, by every one there in the town was he eased upon. In course of time he became engulfed so deep in the dung that he had to purse his lips. Somebody he heard (asking): "Where is he who was eased upon?" they were saying. Lo, (there were) some old women, two that were blind. "Where is he that was eased upon?" they said as they came. Then he spoke to them, saying: "Here I am," he said to them. Then to where he was they came.[1] Already was he desired by an old woman to ease herself upon when he addressed her: "Wait," he said to her; "really, now, is this the position you mean to relieve yourself upon me? Usually I am first unbound before I am relieved upon."

"Really," he was told. "Nearly did we do a mistake to him who has been eased upon."

And so truly, while being unbound, was he watching them; (he saw that) the old women had dung in their teeth. When he was set free, then he clubbed them to death, first one, then the other.[2] Then on his way he continued from this place. As he went walking along, out upon a lake he came, whereupon into the water he went (and) washed himself. While looking at the water, he then saw the dung floating thereon. When he came out of the water, this then he said: "The name which the people my uncles shall call it — 'ah, filthy water!'[3] such shall be the name of the lake."

16. Nänabushu and the Buzzard.

Mīdąc äcimādcāt, kipąbāmusät. Ningutingigu pąbāmusät inābit icpîmīng awīya ugīwâbąmān nąmadabinit āna'kwątunk. Kägä't umisawīnawān. "Ąmbädąc[1] kayä nīn," kī·i·nändąm kā·i·cakąnōnāt: "Kāwīnîna kitābīcāsī, nicīmisa?" ugī·i·nān. Mīdąc kā·i·gut: "Kāwīn," ugī·i·gōn.

"Ānīn kägī·i·cinägwa'k[2] mini'k awiya pāwâbąmag kīnidąc 'i^{e}i'^{u} tcipisindawisīwambąnän?"

"Nänabucu, kīgusîn."

"Kāwīn kitägwacisī," udinān. Mīdąc kā·i·ciwayäcimāt, ānic mīsa' kągąnōnigut: "Ąmbäsąnō, kägä'tsa kimisawinawin. Kunigänā wâsa kīta'kwābimitug," udinān.

"Äye^{e}, kägä't."

"'A^{u}," udinān. Mēdąc kā·i·ci·i·nāt: "Ąmbäsąnō, kīgawītcīwin."

"Awąwą," ugī·i·gōn. Mīdąc kā·i·ci·u·mbīwāt i·i·mā āna'kwątunk. Mīdąc äcimādcāwāt, mādciyāsinik i·i·^{u} āna'kwąt. Ninguting agāwā täbinägwątini 'i^{e}i'^{u} a'ki tcigwa udinänimigōn. "Indącītug wāwiyąc nändagini'tātōtawāt. Ąmbäsąnō, wawiyąc ningatōtawā," kī·i·nändąm. Mīdąc kā·i·cipa'kwäyāsininik 'i^{e}i'^{u} āna'kwąt. Mīnawā äcipa'kwäyāsininik; äckąmigu ągāsāni inā ayāwāt. Käga'pī kägāgu änigu'kwąbiwāt īnigu'kwāni. Ningutingigu kā·i·citäcki'kānik päpa'kānkinamadąpiwąg. Ānīc mīnawā äcitäckāsininik

[1] Ąmbädąc, "would that;" it is less frequently used than ąmbägic and a'pägic; the last is the best of the three forms.

[2] Kägī·i·cinägwa'k, "would it look;" that is the literal meaning; but the sense is, "can it be possible."

16. Nänabushu and the Buzzard.

And so he started away, round about he travelled. Now, once while journeying about, he looked above (and) saw some one seated upon a cloud. Truly envious was he of him. "Would that I (could) too,"[1] he thought, after which he addressed him, saying: "Would you not come down, my little brother?" he said to him. Upon which he was then told: "No," he was told.

"How would it look,[2] (in view of) as many as I have seen, for you not to heed me?"

"Nänabushu, I am afraid of you."

"You have no cause to fear me," he said to him. And so after (Nänabushu) had deceived him, then was he brought into conversation with him. "Oh, really, I am so envious of you! I fancy that afar must you be able to see," he said to him.

"Yes, (that is) true."

"Good," he said to him. Upon which he then said to him: "Pray, let me bear you company."

"Certainly," he was told. Whereupon up they went to yonder cloud. And so when they started away, with the wind went wafting the cloud. By and by hardly was the earth to be seen. Then thoughts concerning him did the other entertain. "Apparently he is ever playing a trick on some one. Now, I will play a trick on him," (thus) he thought. Thereupon apart then broke the cloud by reason of the wind. Again it broke apart on account of the wind; gradually smaller grew the space where they were. At last almost space enough for them to sit on was how much that yet remained. And anon when it was rent asunder, then in different places they sat. So when again it blew apart, then away flew the other, alight-

äcipąsigwa·u·nit, äcipōnīnit i·i·wäti änimi'tcānik[1] i·i·ᵘ ānа-'kwąt. Mīdąc utānukanōnān: "Ānīn kätiyān, nicīmisa?" ugī·i·nān. Mīcigwa kīwâbąndąnk tcīpąngicink. Cīgwa mīnawā pa'kwäyāsinini mī·i·mā ayāt; käga'pī·i·gu pīguckāni. Agāwā udäbābąndān ucāwacka'kąmigānig. Äcipąngicink a'pąnä·ī·bąn pabimipisut. Cigwa äjidäbâbąndąnk ätata ki'tcimi'tikukāni kä·i·cipąngicink. Cayīgwa kā·i·cipīndcisät kitcimi'tigōn wimbisinit. Mīsa' kā·i·cipīndcini'kisät, mīsa' äcibwābwānawi·u·t. Ānuwī'kwątci·u·t awīya ugīnōntawā, pipāpinit i'kwäwaᵉ, mīdąc kā·i·'kitunit: "Mīsa' ō·o·māⁿ ningutci ändät kā·i·'kitung wâbigāk," i'kitōwaᵉ i·i·ᵘ i'kwäwaᵉ.

Äcikīgitut: "Wâbigāgōwiyān ändāyān."

O·o·dac i'kitōwaᵉ: "Kunugäna mi'kawang 'aᵉa'ᵘ wâbigāg, nicīm," ugī·i·nān mī·a·ᵘ mątciki'kwäwis.

"Kāna gīn kīnōntawāsī?" udigōn īni'ᵘ ucīmäyąn. "Kīmi-'kawānān, māwīn."

Mīdąc mī·i·māⁿ mīnawā kā·i·cikanōnāt: "Wâbigāgōwiyān ändāyān," ugī·i·nan. Mīdąc kā·i·cimādcīkawa·u·gut.

"Nîcīm, kī'kawawąnk, awägwänina käayānigwän kämi-'kawāgwän, mī·a·ᵘ kä·u·nābämit," ugī·i·nān īni'ᵘ ucīmäyąn. Mīsa' cigwa kägä't udānukīckika·u·gun.

"Wī'kāgäsa i·i·māⁿ tayāwi 'aᵉa'ᵘ wäcīmä'i·māwit," kī·i·nändąm 'aᵘ Nänabuco.

[1] Änimi'tcānik, "where there was a bigger;" the comparative element is in the initial stem äni-.

ing upon yonder place where there was a bigger[1] cloud. Whereupon in vain he tried to speak to him, saying: "What will become of me, my little brother?" he said to him. So then he knew that he was going to fall. Then again apart flew the place where he was; and in the end it broke completely. Faintly could he see the green of the landscape. When he fell, a long while was he falling through the air. Now, when he came in full sight (of the earth, he saw) how so dreadfully wooded was the place into which he was to fall. Then down he fell into a great tree that was hollow. Thereupon, when he had dropped into the hollow, then was he unable (to get out). While vainly trying (to get out,) he heard some one, those were women[2] coming laughing; and this was what they were saying: "Now, somewhere hereabouts lives a Gray Porcupine, so they say," said the women.

Then up he spoke, saying: "I am the Gray Porcupine that dwells here."

And this they said: "Suppose we should find the Gray Porcupine, my little sister," to the other said she that was older.[3]

"And did you not hear him?" she was asked by her little sister. "We have found him, maybe."

And so what he said before, he said to them again: "I am the Gray Porcupine that dwells (here)," he said to them. Whereupon they began felling the tree he was in.

"My little sister, when we have felled the tree, then whosoever is there, (and) whichever the one that finds him, she will be the one to have him for a husband," she said to her little sister. And so they truly chopped away unavailingly.

"I wish the younger one would be there," thought Nänabushu.

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2 The Foolish Maiden and her younger sister, sisters of Nänabushu.

3 The confusion of the subject of a question, as here, is common.

Cigwasa utäckika·u·gōn i·i·^{u} nąntugā·u·gut, pīnic mątcikiʻkwäwis kaʻkina kāʻpīguga·ą·nk; miʹsa kā·i·cigwīnawâbąmāt. Mīsa a^{u} iʻkwä wäcīmämāwit iimā^{n} äyāt kägaʻpī kā·i·cipōʻkwisitōt ī·i·^{u} uwâgāʻkwąt.

"Nicīm," udinān aʻpī kāpōʻkwisitōnit ʻi^{g}iʹ^{u} uwâgāʻkwatōni; "Mīsa nīn tci·u·näbämiyān," ugī·i·nān īniʹ^{u} ucīmäyąn.

"Wäʻkägäsa kayä wīn." Ō·o·dąc kī·i·nändąm: "Ąmbäsąnō, mīyätągu äbiding tcibiyāpągitōt ʻi^{g}iʹ^{u} uwâgāʻkwąt," udinänimän. Äci·ą·cōwinät; cigwa gägäʻt udäckika·u·gōn; äcipąsiguntcisät. Nänabucōwąn īniʹ^{u} undcipąsiguntcisäwąn, ąnigagawāʻpiwąn. "Kägäʻtigu wâpigāk ändät inäntąmōg!"

Mīsa känīcimämädcät Nänabucu. "Ąmąntcigic kä·i·cictcigäwänän," kī·i·nändam; "wawiyąc tcitōtawąk kayä wīn?" udinänimän īniʹ^{u} pinäsiwąn. Äcimądäbīt sāga·i·gąn, mīdac ^{g}i·i·mā^{n} micawiʻkwąm kā·i·ci·u·cicink. "Ąmbäsąnō, ninga·ą·mugōk ąnōtc, pinäsiwąg," kī·i·nändąm. Uwīʻkwatänimän īniʹ^{u} wawiyąc käʻtōtägut. Cigwa kägäʻt udąmugō^{g} äntēgwa^{g} änōtcisagu pinäsiwa^{g}. Mīdąc kā·i·nät: "Kägu' wīn i·i·witi nintcīting untąmiciʻkägun," ugī·i·nā^{g}.

Mīdąc kägäʻt kā·i·cictcigänit, änīc pąnägu gätanwäwäʻtönit. Cigwasa uwâbąmän upabämäsimönunit īniʹ^{u} pinäsiwąn. "'Ai^{g}, mīsa käwīn pī·i·cäsīwąn!" änīc uwīʻkwątänimän tcipīcänit. Äckąmigu tąsing käcigątinigin päconägusiwąn, kägaʻpī äcipönīnit; nägäwäsągu ʻi·i·witi pąngicink utönsä-

Now, (the women) began splitting a tree in an effort to find him,[1] (keeping it up) till the elder sister had it all in pieces; but she had failed to find him. And then the younger woman yonder, where she was, finally broke her axe.

"My little sister," (the elder sister) said to her after she had broken her axe, "so it will be I who will have a husband," she said to her little sister.

"Would the same happen to her too!" And this he thought: "Now, would that only once she might strike (the tree) with her axe," was the thought he had of her. Then he watched for her; presently was the tree really split up by her; then up he leaped. And there was Nänabushu leaping away, falling headlong with laughter as he went. "That it actually was the home of a Gray Porcupine they thought!"

And so upon his way continued Nänabushu. "I wonder what I shall do," he thought, "in order that I may play a trick on him too!" such was his thought of the bird. When he came out upon a lake, then far out there on the ice he went and lay down. "Now, I shall be eaten by all kinds of birds," he willed. He formed a scheme to get the one that had done him a trick. Then truly was he eaten by crows and by various kinds of birds. Then this he said to them: "Don't you eat upon me yonder at my buttocks," he said to them.

Whereupon truly such was what they did, and a continuous din did they keep up. At last he then saw the bird sailing about through the air. "Alas, he is not coming!" for he longed in his mind for him to come. Gradually as the days came and went, nearer it could be seen, till at last it then alighted; and a good way off from yonder place where it came down was (Nänabushu) observed.

[1] This passage is in the passive, with "Nänabushu" as subject; but in the translation it is turned about, with "him" as object, and "the women" as subject.

bąmigōn. Mīdąc kägä't ā'pidci ugusigōn. Tcigwasa wī'kā upināsi'kāgōn. Äcipa'kīwągīt, äcikwäckwäckwaninit. Mīdąc tcigwa äckąmigu kāwīn tō^{n}tansīwąn [1] käga'pī·i·gu uwawängawänimigōn. Käga'pī·i·gu ōwi'kitōwąn: "Ānīnta gīnawā untamāsiwäg o·ō·witi wīninwā'kucīgąnät?" Mīsa gägä't 'i·i·witi wäntąmigut. Cigwa äckąmigu wâsa icipīndi'kwänuwąn 'i·i·mā^{n} utcītīng, käga'pīgu kāwīn sāgiti'kwänisīwąn.

Äcipąsiguntcisät kąckitiyāntąmawāt 'i^{e}i'^{u} uctigwānini.

"Micąnîm Nänabucu, ningīgągwānisągi·i·k!"

Mādcīpa'tōt 'i^{e}i'^{u} sāga·i·gąn. Ānīc ānupimiwī'kwątci·u·nit. Misa' cigwa päcwâbandąnk wä'kwägamīwąninik i·i·^{u} sāgā·i·gąn äcipągitcitiyāmāt, mīdąc kā·i·cipąngicininit imā^{n} mi'tcaya·ī·.[2] Mīdąc kā·i·nāt: "Wīnängä kīga·i·gō tci·ą·ni·a·'kīwąng," ugī·i·nān. "Kīgawīnänimik 'a^{u} ąnicinâbä."

17. Nänabushu pretends to be a Woman.

Mīsa' äni·i·cimādcāt papimusät. Mīsa' ugītäbi'tawā^{e} i'kwäwa^{e} mąnisänit; ānīc ugīmi'tawā^{e}: "Ąmąntcigic kä·i·jictcigä·u·ngubąnän tciwītigämąnk 'a^{e}a'^{u} inini?" i'kitōwa^{e}. "Ąmbäsąnō, wāwiyąc ningatōtawāg awägwäniwigwänąg," kī·i·nändąm Nänabucu. Ugi'känimän kämawinit wägwisisinit. Mīdąc kā·i·ciwawäci·u·t kā·i·ci·i·'kwä'käsut. Mīdąc ądi'kō·u·bīnisągusīn mīdąc īni'^{u} kā·ā·wä'tcigät i·i·^{u} i'kwäng.

[1] Äckamigu kāwīn tō^{n}tansīwąn, "it gradually became less afraid;" literally, "it gradually did it less," that is keeping up its fear.

[2] Mi'tcaya·ī·, "on the ice;" literally, "on the firm."

And it was true that much was he feared (by the bird). Then after a while to where he was came (the bird). As he raised the muscle on his calf, away went the other hopping. And then presently it gradually became less afraid,[1] till at last (Nänabushu) was made free and easy with. Then finally this it said: "Why do you not eat of him from the small of the back, where he is fat?" Thereupon truly from that place was he eaten. Presently farther into the anus yonder it put its neck, then at last it did not take its neck out from there.

Then up he sprang closing his anus tight over the other's hand.

"Confound Nänabushu, by him am I frightfully treated!"

While (Nänabushu) went running along the lake, naturally the other tried in vain to get free. And then presently, when nearing the far end of the lake, (Nänabushu) freed (the bird) from his anus, whereupon down it fell on the ice.[2] And this was what he said to it: "Buzzard shall you be called till the end of the world," he said to it. "For your filth will you be loathed by the people."

17. Nänabushu pretends to be a Woman.

And then away he started upon his journey, travelling afoot. And so he came within the sound of some women who were gathering fire-wood; now he secretly overheard them saying: "(I) wonder how we can bring it to pass so that we can marry that man!" they said. "Now, a trick I am going to play on them, whoever they are," thought Nänabushu. He knew that the mother (of the man) would cry. And so he got into gay attire after he had taken on the form of a woman. There was a caribou spleen which he turned into a woman's thing. After he had taken on the form (of a woman), (and) after he had gone

Kā·i·cināgwu·u·t, kā·i·cināsi'kawāt i·i·u i'kwäwa^{s}, o·ō·widạc ugī·i·nā^{s} a'pīkā·u·disāt: "Ānīnti āyāt 'a^{s}a'^{u} inini cīngänimāt 'i^{s}ī'^{u} i'kwäwa^{s} kā·i·nint?" Mīdạc kā·i·gut: "Mī·u·mā^{n} nāwōtäna ayāt," ugī·i·gō^{s}. "Gagwānisạgisi, äntugwän tcī·i·nändạnk."

"Tạgackumā, awī·i·ni'k," udinā^{s}; "'Ninbi·i·cinica·u·gō ninīgī·i·gōk,'" udinā^{s} i^{u} i'kwäwa^{s}.

Misa' kägä't kā·i·cikīwät päcik, kā·i·ciwīndamawint wa^{s}a'^{u} mindimō^{n}yä wägusisit. Ä'kitut 'a^{s}a'^{u} i'kwä mayātcī·ā·tcimut: "Pīwitä ōmā^{n} ayā." Ōdạc i'kito: "Nimbī·i·cinica·u·gō ninīgī·i·gōk," i'kito. "Mīdạc kā'pīcimādcinica·u·t, 'awitibātcimun,' nintik. Nicāgwänim. 'Tabīcāwạg nintängwaiyạg.'"

Mīdạc ä'kitut 'a^{u} mintimōyä: "Ānīn dạc 'i^{s}ī'^{u} ạntawābạmāsiwäk," utinā^{s} 'i^{s}ī'^{u} udānisa^{s}.

Mīdạc kägä't pa·i·cinạntawâbạmāwāt īgi'^{u} i'kwäwạg, mīsa' kā·i·kīwäwītcīwāwāt īgi'^{u} i'kwäwạg. Mīdạc kā·i·ci·onōtä·i·nt iwiti wäntapinit īni'^{u} niniwạn. Mīsa' cigwa' ki·u·näpämit. Cigwa uwīcāmā^{s} utängwäya^{s} tcīmạnisäwāt. Ānīc ạtcinạgu kīmạmạtwä·i·gäwạn, āca nībiwa misạn. "Awänän dạc 'a^{u} mämindagä käji^{n}cawisit?" utināwān, uwīntamawāwān ugiwān. "Kägätsa kīci^{n}cawisī 'a^{s}a'^{u} nintängwänän."

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[1] The woman impersonated by Nänabushu.

[2] A woman to whom the message had been given.

[3] The woman-hater.

[4] The formality of leading a daughter to that part of the lodge where a man

over to where the women were, this he then said to them when he came upon them: "Where is the man who is said to be a hater of women?" Whereupon he was told: "Here in the centre of the town he is," he was told. "He is hopelessly impossible, it is uncertain what his feeling would be (concerning you)."

"Then pray, do you go and give him a message," he said to them; "'I have been sent hither by my parents,'" he said to the women.

And so truly, when back one (of them) went, then was the old woman who was mother (to the man) given the message. Then said the woman who had conveyed the message: "A stranger is here." And this she said: "I have been sent hither by my parents," she said. "And so when I was set upon my way hitherward, 'Go give the news,' I was told. I was loath (to go). 'Let my friends come hither,' (said the woman [1])."

Thereupon said the old woman:[2] "Why do you not go look for her?"[1] she said to her daughters.

And so truly came the women seeking for her, whereupon back home the women went, taking her[1] with them. And then a place was made for her there where the man[3] was seated. Therefore she[1] now had a husband.[4] By and by she wished her sisters-in-law to go with her to gather fire-wood.[5] So in a little while after the sound of her chopping was heard, already (was there) much fire-wood. "Who is she that is such a remarkable worker?" they said to their mother, they said to her, telling her about it. "Truly a good worker is our sister-in-law."[6]

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seats himself, and having her seat herself by him, is the public announcement that she is his wife.

[5] One of the first things a bride does is to go for fire-wood or for water, a convention by which she enters her new station.

[6] A pleasing compliment which a wife enjoys is to hear it said of her that she is a good worker.

Anīc kägätsa minwäntạm ‘a^{ɛ}a′^{u} mindimōyä, kayä ‘a^{ɛ}a′^{u} a‘kiwä^{n}zī kicincawisinit una·ā·ngani‘kwämiwān. Mīdạc kā·i·cikạnōnāt wâbicäciwạn: “Ạmbäsạnō wītō‘kawicin o·ō·äcictcigäyān,” ugī·i·nān. Mīdạc īni′^{u} kā·u·nītcānisit; o·ō·widac ugī·i·nān: “Ạmbäsạnō, mō^{n}jạg mawi′n,” ugī·i·nān. Mīdạc kägä‘t kā·i·cictcigänit, ta‘kubināt äcictcigät mīyä‘ta ‘i·^{ɛ}i′·mā^{n} skījiguning saga‘pināt; ta‘kubināt pimūmāwisut.

Misagu‘pạnä mawinit.

“Wo·ō·widạc i‘kidun,” ugī·i·nān. “‘Tạgwāgicōp niwī·ạ·mwā,’ i‘kitun ‘i^{ɛ}i′^{u} tcimamāwiyạn,” ugī·i·nān.

Mīdạc kägä‘t änwät ‘a^{ɛ}a′^{u} ạbinōdcī. “Tagwāgicōp nīwī·ạ·mwā!” inwät.

Cayīgwa nisitu‘tawā. Ānīc cigwa sāgitōwạn usinisạn, ānīc ugimāwiwạn; pō‘tc kīcitcigänit ‘i^{ɛ}i′^{u} ạnicinābä kä·i·‘kītut ‘a^{ɛ}a′^{u} a‘kiwä^{n}zī. “Ānīc, anicinābätug, ä‘kitut wa^{ɛ}a′^{u} nōcicä^{n}, ‘tagwāgicōp nīwī·ạ·mwā,’” i‘kitō. Mīdạc kägä‘t kā‘pīcimīnint Nänabucu tạgwāgicōpīn. Pisā a‘pī kā·u·nicicininik mādcit.

Mīdạc wāwītigämāt īni′^{u} ininiwạn, cigwa ugi‘kwänimān pigickananinit īni′^{u} ubīnisạgusīn. Mīdạc kigicäp āca nạmạdapiwạn ucinisạn kayä uzikusisạn mīsa cigwa ki‘känimāt

Now, thoroughly pleased was the old woman, as was also the old man, that such a good worker was their daughter-in-law.[1] And then she (Nänabushu) addressed the Marten, saying: "I wish you would help me in this that I am undertaking," she said to it. And so that was the creature she had for child; and this she said to it: "Come, now, all the while do you cry," she said to it. And that truly was what (the Marten) did. When she had it strapped to the cradle-board, her arrangement was such that she had it bound up as far as over the eyes; with it bound to the cradle-board, she played the nurse carrying it about on her back.

And so all the while did (the Marten) weep.

"Now, this do you say," she said to it. "'Some tenderloin do I wish to eat,' do you say, so that you may cry," she said to it.

And that truly was what the infant cried. "Some tenderloin do I want to eat!" it cried.

Presently they understood what it wanted. Now, then out went her father-in-law to cry aloud, for he was chief; for of necessity were the people bound to do whatever the old man should say. "Now, O ye people! thus says my grandchild, 'Some tenderloin do I want to eat,'" he said. And so truly was Nänabushu given some tenderloin. It hushed when it was given something good to eat.

And so while she (Nänabushu) continued living (as a wife) with the man, she then became aware that the spleen was decaying. And so one morning, while her father-in-law and mother-in-law were seated, she then began to realize that she was becoming rotten between the loins.

[1] Pleased because their maintenance is assured. A son is seldom encouraged to marry a woman simply because she is handsome or that she is of a pleasing disposition; but if she can work, if she can turn her hands to something useful, then she is the one for him to get. Behind all this is the desire of the old folks to be cared for in their old age.

pigickąnitcitcā'kāmāt. "Pisō," i'kitōwąn ucinisan. "Wägunänta kā·i·cimāgwa'k?" i'kitōwąn ucinisąn.

Kägä't mąmītāwäntąm; äcipąsigwīt, ānu·ą·nicikaskąbänit. Äcipąngicimāt ucinisąn änäsąmąbinit, äcimādcīpa'tōd. "Kägä'tigu i'kwä inäntąmōg!" i'kitōwąn Nänabucōwąn.

18. Nänabushu slays Toad-Woman, the Healer of the Manitous.

Mīsa' änicimādcāt mīnawā Nänabucu, ąnipapimusät mīnawa. Mīdąc kā·i·nändąnk: "Mīmāwīn kī'pōmägwän kāma'kąmit nintōcimąn. Mīsa' cigwa tci·ą·ntunäwag." Mīsa' kägä't nąntunä'wāt, ningutingigu awiya onōntawän nągąmunit:

"Piyä'kwā nimbicinawicin cā'."

Mīsa' näsi'tawāt, mīsa' undcita äni'tawāt:

"Piyä'kwā nīmbicinawicin cā'."

Tcigwa uwābąmän, kuniginīn uma'ka'kīn ucīcīgwąnini ayäcōningwawānit. Äcikąnōnāt: "Ānīn nō'ko ānīn änano-'kīyąn?" udinān.

"Kā; ninąntawikubī. Nänabucu ugīpimwān ugimāmcipicīn."

Mīdąc änāt: "Ānīc wā'tōtąmąn īni'n wīgupīn?"

"Kā, Nänabucu wīnąntuwā'pi'kānā. Kąnąbątc kīnisā-

"Phew!" said her father-in-law. "What is that which smells so?" said her father-in-law.

Truly was she worried about it. When she rose to her feet, in vain she tried to keep it from falling. When she dropped it in front of where her father-in-law was seated, then away she started running. "Truly a real woman they thought!" said Nänabushu.

18. Nänabushu slays Toad-Woman, the Healer of the Manitous.[1]

And then on his way continued Nänabushu, on his way he continued walking. Now, this was what he thought: "Perchance he thinks he is free who robbed me of my nephew. The time has now come for me to look for him." Thereupon truly, while seeking for him, he suddenly heard some one singing:

"From the ends of the earth do I come with the sound of my rattles, shā'."

And so when he went to where it was sounding, it seemed as if he heard the same sound as before:

"From the ends of the earth do I come with the sound of my rattles, shā'."

Presently he saw the being; lo, it was a toad with her rattle hanging under one arm from the other shoulder. Then he addressed her, saying: "What, my grandmother, what are you working at?" he said to her.

"Why, I am seeking for some bast. Nänabushu has shot the chief of the big lynxes."

And so he said to her: "What are you going to do with the bast?"

"Why, an attempt will be made to ensnare Nänabushu. Perhaps he may be drowned, for almost flooded was this

[1] For other versions see Nos. 32 and 46.

bāwätug, ānīc kīni'kibī kägā wo·ō· ą'ki. Ānīnti dąc kä·u·n-dcipimātisit? i'kitōwag."

"Ānīn guta wīn wäntcitōtawāwāt kīma'kamāwāt īni'^{u} utōcimini? Mąnitōsa wīn, nīnawint änąngit 'a^{ę}a'^{u} Nänabucu.

"Wä, nōcis, kīn māwīn Nänābucu."

"Kā, nōma·i·'käna kītägīnīwana·u·'k 'a^{ę}a'^{u} Nänabucu āwiyāmbān. Ānīn, nō'ko, ä·i·ci·ā·yāt 'a^{ę}a'^{u} gā'pimunt?"

"Kā, kägāsągu ninōtcimō·ā·nān, nīnawint ninąnāntawi·ā·nān."

"Nō'ko, ānīn i'ku äna·a·mąn nąnāntawi·ą·t?"

"Äye^{ę}, mīsągu äna·ą·mān, o·ō· kābi·a·i·na·ą·mān:

"Piyä'kwā nimbicinawicin cā^{n}."

Ānīc ōwīngä ugągwätcimān owīngädąc uwīndamāgōn, kayä i·i·mā^{n} a'pī wändąbinit ^{ę}i·i·^{u} nanāntawi·i·wänit, mīdąc kayä imā ändānit. "Ickwäyai^{ę}īgu nintāmin. Nīciwąg nōcisä^{n}yąg," udigōn. Ąwīngä oki'kino·ą·māgōn, ka'kina ugīki-'kino·ą·māgōn.

Mīdąc a'pī kā·i·cinīwana'wāt, kā·i·cipa'kunāt. Mīdąc kā·i·cipīsi'kawāt, kā·i·cikīckipināt pąngī imā utcīngwaniming. Mīdąc kā·i·cōmbiwąnät īni'^{u} wīgupīn, mīdąc äna·ą·nk äna·ą·minit ąni·ā·ntcikwāskwąnit:

"Piyä'kwā nimbicinawicin cā^{n}."

Ānīc mīgu ^{ę}i^{u} änī·i·nwät äni·ā·ntcikwāskwąnit. Cayīgwa

earth with water. And in what place can he now be alive? they said."

"Now, what was their purpose that they should deprive him of his nephew? He is really a manitou, so we claim Nänabushu to be."

"Ah, my grandson! you must be Nänabushu (himself)."

"Why, long since would you have been clubbed to death if I had been Nänabushu. How, my grandmother, is the one doing that was shot?"

"Oh, nearly now have we healed him, we ourselves are giving him treatment." [1]

"My grandmother, how do you usually sing while you are giving him treatment?"

"Ay, this is the way I sing, this was how I sang while coming hitherward:

"From the ends of the earth do I come with the sound of my rattles, shā'."

Now, quite everything he asked her, and quite everything he was told, even the place where she sat when she gave her treatment, likewise the place where she lived (in the wigwam). "In one corner of the place do we live. Two are my grandchildren," he was told. Concerning everything was he taught, concerning all things was he instructed.

And so after he had clubbed her to death, he flayed her. And when he got into (the skin), he tore a small opening there at its head. And now, when he had lifted the bast upon his back, he then sang the way she sang when she went hopping along:

"From the ends of the earth do I come with the sound of my rattles, shā'."

Now, such was the sound of his voice as he went hopping

[1] By conjuring with bones and flat, circular skin rattles loaded with pebbles; the bones to be swallowed to give knowledge concerning the cause of illness, and the rattle to bring one's power into action.

utäbābandān mī·i·mā^{n} ändānit. Cigwa äninās i'kąnk äciwąnicink pä'kānątinik wīgiwām; änicinās i'kąnk sāgitcipąi·i·tawa^{s}. "Nō'ko, ō·o·mā^{n} kuca ändāyąng."

"Kägä't."

"Ānīn wīn, nō'ko, kā·u·ndciwąnicinąn?"

"Kā, kānągu'ku awīngä gągībwābimoyān, mīdąc i·i·'^{u} kāwīn nīsābābanda^{n}zin 'i^{s}i'^{u} äntāyąng. Intawā, nōcisitug, icisągini'käniciyu'k." Mīdąc kägä't kā·u·nąbit, ānīc mīgū imā^{n} äntaci'känit wągitcitcīngwąn i^{s}i'^{u} ąbinōtcīya^{s}. Cigwa umi'kawâbąmigō 'i·i·mā^{n} kīnānigic kāwāt īni'^{u} udōma'ka'kīwayānąn. "Wä, nō'ko, ąnicinābäwacaga·ā·nk kigī·i·nącaga·ä·!"

"Nyā, nōcis, kāna mī·i'·^{u} ä'pōsoyān īni'^{u} wīgupīn icī'kąmān kägąbägījik pimina'kwātąmān," utinā^{s} i·i·^{u} ōcicä^{n}ya^{s}. Mīdąc pī·u·t tcibisągąswä·i·nt. Cigwa unāgucinini. Cayīgwa kägä't pīdäwācinōn, cigwa pīta'pābiwąn. "Nō'ko, awisągąswān," pī·i·'kitōwąn. Mīdąc kägä't änicimādcāt. Cayīgwa udäbābąndān 'i^{s}i'^{u} ändānit, ugīwâbąmān odōcimąn kibickwāntä·i·gäwint. Mīgu' ·i·^{u} ānawi äci·a·īnābinit, kägāgu mawi. Ąnicāgu ąntągäntasik kāwīn untcimawisī äcipīndigät. Tcigwa kā·u·nabit, awänibąn käwâbąmat.

Ādcikackikibitäni, mīdąc iwiti ayānit. Cayīgwa nanāntawi·i·wäwa^{s} kąnawâbąmāt, pąnä'ku iwiti ąwasaya·ī·. Cayīgwa kayä wīn uwīnąnāntawi·ā·n. Kīcā ugī·u·ci'tōn

along in a newly changed form. Presently he came in sight of the place where (the manitous) lived. When on his way to the place, he lost the way (and) came to a different wigwam; while on his way to it, (he saw some children) coming racing out. "O my grandmother! why, here is where we live."

"Indeed."

"Pray, how, my grandmother, came you to lose the way?"

"Oh, by reason of too much weeping have my eyes become closed, and that is why I cannot clearly see where we live. Therefore, O my grandchildren! do you lead me thither by the hand." Whereupon truly, after he was seated, then there upon his lap played the children. Then was it discovered where he had ripped an opening in that toad-skin of his. "Why, my grandmother, like the skin of a human being is the look of your skin!"

"Ah, my grandchild! that was how I rubbed myself when working with the bast, as throughout the whole of every day I was making twine," she said to her grandchildren. And then he waited to be asked to where the smoking was being held. Already was the evening coming on. Then he truly heard the sound of footsteps approaching. Presently some one came and peeped inside. "My grandmother, come and smoke," (the person) came saying. Whereupon truly then away he went. Now, when he was come in sight of where they dwelt, he saw that his nephew was used as a cover over the entry-way. Even yet he could see it, and he almost wept. By reason solely of his power to control his feelings was why he did not cry when entering. Then, after he was seated, there was no one for him to see.

There was a hanging partition dividing the room, and there beyond was (the wounded). Then, as they began ministering, he kept watch of them, and continuously round

'i^{ɛ}imā^{n} wā'pi·a·'pa·i·wät, mi'tigō^{ɛ} ugī·a·'kwākwa'pinā^{ɛ}. Mīdąc cigwa kayä wīn ąnī·i·cāt 'i^{ɛ}ï'witi awasaya·i·, cigwa owâbąmān āsotā'kwa·i·gāsunit. Ā'pidci wācä'pīnit sāngāngäsininik 'i^{ɛ}ï'^{u} ubigwa'k. Wäwänigu udōninān äcicicigwänawāt.

"Micąnîm Nänabucu! Misa nicit!" i'kitō.

Pąsigwintcisät Nänabucu udąnimamipinān ōtōcimiwayānąn, mādcība·i·wät. Unsusāma'kąmik kāpiyapitcipitwäwätciwaninik igu, änigu'k pimipa'tō. Äckamigu ä'kupiski'kīt a'kwa·ą·m. Mī yānawi cigwa päcwäntąnk 'i^{ɛ}ï'^{u} ōmisōnu'kān, cayīgwa upäcwâbąndąn 'i^{ɛ}ï'^{u} ōmisōnu'kān. Mī cigwa ä'kukitcipisut ä'kwa·ą·ng äcipōsit 'i^{ɛ}ï'^{u} ōmisōmu'kān.

Äcini'kipīnit i·i·^{u} mi'tigō^{ɛ}, mīsa' a'panä kägä't unäwändān wâsa anāmīndîm a'ki ayānik. Ōwâbąmā ayānit pämātagānit ąnōtc awäsīya^{ɛ}. Mīsa wīpōsiwa^{ɛ} 'i^{ɛ}·i·mā^{n} utcīmāning, mīsa' äcī'kunīcawāt. "Pä'kā," udinā^{ɛ}. "Pānimā pīcā'käg," udinā^{ɛ}. Mīsa cigwa kī·i·nändąnk: "Ānīn käcictcigäyān awägwän käbītōt 'i^{ɛ}ï'^{u} a'ki?" kī·i·nändąm. Cigwa ugī'kąnōnā^{ɛ} 'i^{ɛ}ï'^{u} mąnitōwä^{n}ca, mīdąc ni'tąm nigigwąn: "Kāwinina kītānāsi'ka^{n}sīn 'i^{ɛ}ï'^{u} a'ki?" udinān.

Misa gägä't kā·i·cigōgīnit. Ningutingigu awäyāt kī·u·ndci·ä·pōckąndcisäwąn, kānisābāwänigwän. Kā·i·cipąbwätānāt, kā·i·cigagwätcimāt: "Ānīn?" ugī·i·nān.

to the other side (of the partition they kept passing). Presently he too began ministering to him. In advance had he made ready the way by which he meant to flee, some wood he had heaped in a pile. And so when presently he too went round to the other side, he then saw him who sat propped with a support at the back. Right in his side was the feather of the arrow barely to be seen. And with a careful grip he held it as he worked it vigorously back and forth.

"Confound Nänabushu! Now he is killing me!" he said.

Springing to his feet, Nänabushu seized the skin of his nephew as he went, (and) started in flight. Frightful was the roar of the water that came pursuing after, at top speed he ran. Then by degrees till up to the knee in water was he wading. When truly, now, he thought he was nigh to his raft, then near by did he see his raft. When up to his waist he was wading in water, then he went aboard his raft.

When the water overflowed the trees, then at once he truly realized what a long way down in the water the earth was. He saw all kinds of game-folk swimming around. And when they wished to go aboard his raft, he kept them off. "Wait," he said to them. "Not till after a while do you come," he said to them. And so he then thought: "How shall I do (to select) what one is to fetch some earth?" he thought. Presently he spoke to the smaller animal-folk,[1] and so the first was the Otter: "Would you not go after some earth?" he said to him.

Thereupon truly down into the water (the Otter) dived. And by and by the one that had gone down came up out of the water dead, he must have drowned. When (Nänabushu) had breathed upon him, then he asked him: "Well?" he said to him.

[1] Such as wolves, foxes, beavers, badgers, minks, hares, and the like.

"Mīgu 'iᵋi'ᵘ täbābąmagwābąn īgi'ᵘ mi'tigōg piwä'kwāna-'kisiwāt, mīdąc a'pī kā·i·ciwąnäntąmān."

"Tąga, kīn, ąmi'k näsi'kąn 'iᵋi'ᵘ a'ki."

Kägä't kā·i·cigōgīt 'aᵋa'ᵘ ąmi'k. Tcigwa' mīnawā kī·ā·bōckąntcisäwąn. Äcipąbwätānāt, "Ānīn?" udinān. "Kāwīnina kąnągä kībäcwābąndaⁿzīnābąn?"

"Kägä't ābi'tawā'tig mi'tigōg nintāyānābąn, mīdąc kā·i·ciwąnäntąmān."

"Abā'pinisiwāgąn," udinān.

"Tąga, kīn, wajack."

Mīdąc kägä't äcikōgīt 'aᵋa'ᵘ wajack. Cīgwa ābōckąntcisäwąn. Äciwutā'pinät ugīkąckā'kunitcäntąmini, ä·i·tawini'k uda'kunąmini 'iᵋi'ᵘ a'ki; kayä usitäning, ä·ī·tawisit usitäning a'täni 'iᵋi'ᵘ a'ki.

"Ānīc mīsa 'iᵋi'ᵘ tcikąckitōyąng tci·ō·ci'tōyąng 'iᵋi'ᵘ a'ki," ugināᵋ. Ānīc mī cigwa kīpōdātąnk 'iᵋi'ᵘ a'ki, äckąmigu kīmiˢtcäni, äckąm kī·a·ji'tōt. Ānīc mīgu kā·i·cictcigät. Cigwa äjiki'kändąnk äckąm miˢtcānig, o·ō·widąc kī·i·'kitō: "Tąga, mā·ī·ngąn, wâbandąn änigu'kwāgwän," udinān ma·ī·ngąnąn kā·ą·nōnāt.

Mīdąc kägä't kā·i·cimādcānit, mīdąc kā·i·citągwicininit.

"Kāwīnisa tānigu'kwāsinōn," ki·i·nändąm. "Usām tā·ą·gāsin." Mīdąc kā·i·cictcigät mīnawā nawatc tcimiˢtcānig, mīdąc mīnawā kācī·i·nāt: "Tąga, wâbandąn mīnawā änigu'kwāgwän," ugī·i·nān.

Mīsa' kägä't kīmādcānit mīnawā. Kuniginīn, äniwä'k kąbäya·i· inäntiwąn; cigwa tągwicinōn mīnawā.

Mīdąc kā·i·nāt: "'Aᵘ, ąmbä, ągwā'tāyu'k," ugī·i·nāᵋ ąnōtc awäsīyaᵋ. Mīdąc kägä't. Mīsa cigwa kī'pimādci·ā·t 'iᵋi'ᵘ

"Just as I came in sight of the tree-tops, then was when I lost my wits."

"Pray, you, O Beaver! go fetch some earth."

Truly then down into the water dived the Beaver. Presently he was another to come up out of the water dead. When (Nänabushu) breathed upon him, "Well?" he said to him. "Did you not approach anywhere at all to it?"

"Truly, as far as halfway down the trees I was, whereupon I lost my senses."

"Too bad," he said to him.

"Now, you, Muskrat."

Whereupon truly into the water dived the Muskrat. Presently he came up out of the water dead. As (Nänabushu) took him up, he was holding (the earth) in his clinched paws, in both paws he was holding the earth; also in his feet, in each foot was some earth.

"So therefore shall we now be able to create the earth," he said to them. So it was then that he breathed upon the earth, and by degrees it grew in size, larger he made it. Now, such was what he did. When he knew that it was grown larger, then this he said: "Pray, Wolf, do you see how big this earth is," he said to the Wolf that he had employed.

Thereupon truly away went (the Wolf), and then afterwards back home he came.

"(This,) indeed, shall not be the size of the earth," he thought. "Too small it will be." And so what he did next was to have it larger, whereat again he spoke to (the Wolf): "Pray, do you see again how big it is," he said to him.

Thereupon truly off (the Wolf) started again. Lo, somewhat longer was he absent; then back was he come again.

Whereupon (Nänabushu) said to them: "Now, come, go you ashore," he said to all the various game-folk. And so

awäsīya^{ɛ}. Cigwa kītągwicinōn kā·ą·nōnāt. "Äye^{ɛ}, osām tā·a·gāsā," ugī·i·nān. "Ānawi kīnīcugunäntiyąn, kāwīn kätäbisäsinōn kä·i·cīnit pitcīnąg wā'pimātisit," ugī·i·nān. Mīsa mīnawā kā·i·ji·ō·citōt, "Cigwa tąga," ugī·i·nān; "mīmā tąc i·i·^{u} tänigu'kwāgwän," ugī·i·nān.

Mīsa′ mīnawā kā·i·cimādcānit. Mīsa bābī·ā·t pīnic nī·o·gun. Kānī·o·gunągątnig, cigwa tągwicinōn. "Kägätsa pī^{s}tcā kā·i·cāyān."

"Kāwīn," ugī·i·nān: "usām ątcina kidinänt. Kāwīn tätä·i·nigu'kwāsinōn," ugī·i·nān. Mīsa′ mīnawā kā·i·ji·ō·ci'tōt; kānī·u·gunagątininк, "Tągackumā, inābin änigu'kwāgwän mīnawā," udinān.

Mēdąc kägä't kīmādcānit. Cayīgwa mīnawā kīmādcāwąn mīsa′ pābī·ā·t mīnawā. Ą·ī·, pīnic kabäya·ī· änäntinint. Cigwa tągwicin. "Kägätsa pī'tcā 'i^{ɛ}i′^{u} kā·i·cāyān," ugī·i·nān.

Mēdąc, "Äye^{ɛ}, asām ątcina kidinänt," ugī·i·nān. "Nawątcisa käyābi ka·u·ci'tōmin o·o· a'ki." Mīdąc mīnawā kā·i·ciuji'tōd, nawatc tcimi^{s}tcānig kī·i·cictcigät.

Mīdąc kägä't änī·o·gunagątnik mīnawā kā·i·cimādcānit. Mīsa′ mīnawā pābī·ā·t; pīnic ningukīsis änäntinint. "Mīmāwīn i^{ɛ}i′^{u} ā'pitäntit," ugī·i·nänimān. Kāwin nąngwana i′^{u} käyā'pitäntisinik, ningukīsis kā·i·näntinint cigwa tągwicinōn. "Kägä'tsa ā'pitci pī'tcā kā·i·cāyān," i'kitōwąn.

"Äye^{ɛ}, kāwīn 'i^{ɛ}i′^{u} mini'k kitā·i·cinąntāwänimisinōn tci·i·näntiyąn," ugī·i·nān. "Na·ä·gātąmina tātąci käbimātisit umā

it was true. So, then, now he had saved the lives of the game-folk. Now, back home came the one he had employed. "Ay, too small it will be," he said to him. "Though you have been gone two days, yet it will not be (big) enough to contain all that are to live in times to come," he said to him. And so when he had worked upon it again, "Now, once more," he said to him: "perhaps it is now big enough," he said to him.

Thereupon again off started (the Wolf). And then he awaited his coming for the space of four days. When the four days were ended, then (the Wolf) arrived. "Truly far have I been."

"No," he said to him: "too short a time have you been gone. It will not be large enough," he said to him. And then he created some more of it; when four days were ended, "Pray, now, do you see again how large it is," he said to him.

Thereupon truly off started (the Wolf). When again (the Wolf) had gone, then (Nänabushu) waited for his coming again. Oh, for a long while was he gone. Then he came back. "Truly far have I been," he said to (Nänabushu).

Thereupon, "Ay, too short a while have you been gone," he said to him. "Larger yet will we make this earth." Thereupon again he worked upon it, to the end that it might be larger he did his work.

Thereupon truly, after four days were ended, then again away started (the Wolf). And so again (Nänabushu) waited for his coming; for a moon was (the Wolf) away. "Perhaps now he is gone forever," was his thought of him. But it was not time for him yet to be gone forever; so when he had been gone for a moon, then back he came. "Truly very far have I been," said (the Wolf).

"Ay, but not for so short a time do I wish you to be absent," Nänabushu said to him. "Not so very few

a'kīng," ugī·i·nān. "Pitcīnąg tąbā'ta:ī·no käpimādisit omā^{n} a'kīng," ugī·i·nān. Mīnawā kā·i·ji·u·ci'tōwāt, nawątc tcimi^{s}tcānig kījictcigäwāt.

Mīdąc mīnawā kā·i·cimādcānit.

Mīsa' pābī·ā·t mīnawā, pīnic ningūki'kinūnawin kī·i·nāntiwąn. Cigwa ningupibōn kā·i·näntinit cigwa tągwicinōn.

"Mīsa i^{u} kägā cigwa kä·i·nigu'kwāg. Kāwīn pō'tc 'i^{s}i'^{u} ta·i·nigu'kwāsinōn. Mīnawāsa nawatc ninga·u·ci'tōn." Mīsa' mīnawā kā·i·ci·ō·ci'tōt, "Ānīc mīnawā inābin," ugī·i·nān.

Cigwa minawā kīmādcāwąn.

Mīsa' mīnawā pābī·ā·t. Cigwa mīnawā ningu'ki'kinōnawin kī·i·nāntiwąn, mīdąc cigwa pīnic nicuki'kinōnawin änäntinit. Mīsa pāpī·ā·t awänibąn kätągwicininit. Mīdąc kā·i·nändąnk: "Awänibąn," kī·i·nändąm. Mīsa' ānubābī·ā·t, mīsa' äci·ā·'pitäntinit. Kā·i·ci·i·'kitut: "Tąga, kīn, kāgāgi, kīwitāsän ąmąntc inigu'kwāgwän," ugī·i·nān.

Midąc kägä't cigwa kīpąsigwa·u·t. Mīsa' 'pąnä kämädcisänit awänibąn ānubāpi·ā·t; wī'kā ānunąntawābąmāt, ninguki'kinōnawin kā·i·näntinit. Cigwa pągamisäwąn. "Äniwä'kigu, Nänabucu, mi^{s}tcā wo·ō· a'ki," ugī·i·gōn.

"Mīsa' kägā i·i·^{u} tä·i·nigu'kwāg, mänū nawątc mīnawä tcimi^{s}tcāg ninga·i·cictcigä," ugī·i·nān. Midąc kägä't mīnamā kā·i·ji·u·ci'tōt i·i·^{u} a'ki. Kānī·u·gunątînik cigwa mīnawā ugąnōnān īni'^{u} kāgāgiwąn.

will the number be of them who shall live here on earth,"[1] he said to him. "In time many will they be who shall live here on earth," he said to him. When they had created more of it, it was to the end that it might be larger that they worked.

Thereupon again away went (the Wolf).

And then (Nänabushu) waited for his coming again, as long as a full cycle of seasons was (the Wolf) gone. When for a winter he had been gone, then back he came.

"Therefore it is now almost as large as it will be. It is not yet so large as it should be. Again will I make it larger." And when he had made some more of it, "Now again do you look," he said to him.

Then again off started (the Wolf).

And so when (Nänabushu) waited again for his coming, then for another cycle of seasons was (the Wolf) absent, and then it came to pass that for two full rounds of seasons was (the Wolf) gone. And then he waited for him, but he was not destined to come back. And this was what he thought: "He is gone," he thought. And so in vain he waited for him; but (the Wolf) was gone forever, at which he said: "Pray, you, O Raven! do you fly round over (this earth) to find out how large it is," he said to him.

Thereupon truly then up (the Raven) rose on the wing. And so gone was he when he started flying away, and it was needless of (Nänabushu) to wait for him; for a long while he vainly watched for him, for one full round of seasons had he been gone when he came flying back home. "Rather large, O Nänabushu! is this earth," he was told.

"It is now almost big enough, but to the end that it yet may be larger will I make it," he said to him. Thereupon truly more of the earth did he make. After four days were ended, he then again spoke to the Raven.

[1] Meaning the people.

Mīdạc kägä‘t mīnawā cigwa äcipaṣigwa·u·t ‘a^{ɛ}a′^{u} kāgāgi. Mīsa cigwa mīnawā kī‘kīwitāsät i·i·^{u} a‘ki.

Mīsa′ mīnawā pāpī·ā·t Nänabucu. Pīnic nīcuki‘kinōnuwin änäntinit; awänibạni‘ku kätagwicininit, pīnic cigwa kạbäya·i· änäntinit; wī‘kā cigwa tạgwicinōn mīnawā. Mīdạc kā·i·nāt: “‘A, mānu nạwatc käyābi tạmi^{s}tcā.” Mīdạc kägä‘t mīnawā kā·i·ji·ō·ci‘tōt i·i·^{u} a‘ki nī·u·gun, “Ānīc, tạgạckumā, mīnawā awīnābin,” ugī·i·nān īni′^{u} kāgāgiwạn. Cayīgwa mīnawā pābī·ā·t, mīsa′ kā·i·ci·ā·‘pitäntinit. Ānupābī·ā·t. “Mīsa ‘i^{ɛ}i′^{u} intawā kä·i·nigu‘kwāg o a‘ki,” ugī·i·nā^{ɛ}. Mīdạc, “Mīmāwīn tciwäbā·a·ngibạn,” kī·i·‘kitō. “Intawā tcigusigunk ninga·a·ci‘tōn wī‘kā tcibītcimi‘kāsunu‘k.” [1]

SERIES II. Nos. 19–32.

19. Nänabushu and the Caribou.[2]

Nänabucusa pạpimusä; ningutingigu pạpimusät sībīns umạtạbī; ā‘pidcisa mạckusī‘kāni. Inābit ạdi‘kwạn pimimạdāpīwạn; nībiwa äckạna^{ɛ} udayāwāni.[3] Kwaya‘kigu pimiạiyawakusiwäwạn, mīdạc i·i′·^{u} äjipīpāgimāt: “Nîcīmicā, a‘kawä, kīwīwâpạmin!”

Kägä‘t kibi‘tcikāpawiwạn.

Änīcināsi‘kawāt; payäcwâbạmāt ōgạnōnān: “Kägä‘t

[1] Unfortunately the ending is incomplete.

[2] See series 1, No. 14, p. 117.

Whereupon truly again up flew the Raven. And then again did he fly roundabout the earth.

Thereupon again for him did Nänabushu wait. For as long as two cycles of the seasons was (the Raven) gone; as time went on, there was no sight of him coming back, continuing so till he had been gone a long while; a long time afterwards he came back again. And this was what he said to him: "Well, let it be still larger." Thereupon truly, after he had been creating it for four days more, "Well, now, this time, again go you and see," he said to the Raven. Again he waited for him, but this time he was gone forever. In vain he waited for him. "That then, no doubt, will be the extent of this earth," he said to the (animal-folk). And now, "(I) fear that this will float away," he said. "Therefore in order that it may be heavy will I make it so that it shall never be moved."[1]

SERIES II. Nos. 19–32.

19. Nänabushu and the Caribou.[2]

Now, Nänabushu was travelling about; now, once while travelling about, he came out upon a brook; an exceedingly broad meadow was there. While looking around, (he saw) a caribou moving out upon the meadow; many the prongs he had on his antlers.[3] And straight across the meadow was he moving, whereupon (Nänabushu) called to him with a loud voice: "O my younger brother! wait, I want to see you!"

Truly he stopped (and) stood.

Then (Nänabushu) walked over to where he was; when he was in close view of him, he addressed him, saying:

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[3] Nībiwa äckạnaᵉ udayāwāni, "many the prongs he had on his antlers;" literally, "many the horns he had."

mạtcīna'kạmigạt wändusäyān, ōdänāng nimpi·ū·ndcī. Awasināgō kinisitiwạg ininiwibạnīg, mīgŭ ·i·^{u} tābita kīnisitiwāt. Kägä't sạnạgạt. Nīnạnạginiwänābạn, mīdạcigu i^{u} piminicimoyān. O·o·wisagu tōtạmōbạnīg." Odōtā'pinäni Nänabucōwạn īni'^{u} umi'tigwābīni; äcī'kwa'täwānit; kā·ī·'kwa'täwānit ubi'kwa'kuni, cigwasa unạnīmā'kwīnu'tāgōn. Cigwadạc kīgitōwạn: "Mīsa o näsāb ändōdamowā'pạn."

Tä'tiwä, äcipimugut, wäntcitạgu wācä'pīt u'tininägōn. Ānīcnā pīwābi'k sāgāpi'kisini i·i·mā ubi'kwa'kuning. Ānukwāskuni a·a·wisa ạdi'k wändcitạgu ā'kōnāmut; mīsạgu i^{u} kīnibut.

Tayā, Nänabucu gägä't minwäntạm wäntcitạgu wīninōwạn īni'^{u} udadi'kumạn. Ā^{ɛ}, mīsạgu cigwa mādcī'kawāt wīninu·ā·t. A'kawä, udạgwāwānä'k udōci'tōn; kākīci'tōd mīdạc imā ạni·ạ·gōtōd 'i^{ɛ}i'^{u} uwīninōn. Pạbā'pic kākīcī'kawāt ā'pidcisa pa'kạdä. "Pāmāgu wawäni gīcī'tāyān ningawīsin," inạndạm. Wīyāsi dạc mīnawā ābi'ta pimidä udcībā'kwādān. Cigwasa kā'kīcitänik, "Mīsa cigwa tcimādạntcigäyān," inändạm. Wīgwās unạntawâbạndān mīdạc imā äcāgwā·ạ·nk. Kāyạgwā·ạ·nk Nänabucu kīgito: "Ä'tawā, ningakīwīyạgạntān. A'pägicsa i'kwätug wītō'pạmạg ā'pidcigu tatā'kwutcīngwạnät." Tä, cigwa upa'kwäcān 'i^{ɛ}i'^{u} wīnin. "Kägä'tsa ningawī·ạ·ngạtān."

Pāmāgu pi'kwạnāng i·i·mā tcīgā'kwāwinini, "Kāntc, kāntc," inwäwạn mi'tigōn.

Mīsa' upạgitinān Nänabucu wāca'kamu'pạn. "Kägä'tsa ningīkagwānisạgīnawämigun." Wäwīp äcipa'kwäcạnk 'i^{ɛ}i'^{u}

"Truly a wicked time is going on at the place from whence I come, from a town is where I come. Day before yesterday were the men killing one another, actually on both sides were they killing one another. It is truly desperate. I tried to stop the fight, and then I fled away. Thus were they doing at the time." Nänabushu reached for his bow; then he strung it; after he had strung it, he then aimed (to shoot). And then he spoke, saying: "This was what they did at the time."

Poor creature! when he was shot by (Nänabushu), right in the side behind the shoulder was he shot. According to the story, a metal was sticking out of the arrow. In vain did the caribou try to leap away, even till he could breathe no more; and then he died.

Oh, now truly pleased was Nänabushu that so unusually fat his caribou should be. Ah! and then was when he began work upon it, cutting up its meat. First, he made a roasting-rack; when he had finished it, he thereupon hung up his fat. By the time he had finished his work on (the caribou), very hungry was he. "Not till I have put (things) in good order will I eat," he thought. So some meat partly fat he cooked. And when it was done cooking, "It is now time that I eat," he thought. For (some) birch-bark he sought, upon which he spread out (what he had cooked). After Nänabushu had dipped it out of (the kettle), he said: "Ah! but I shall spoil it by eating it (alone). Would that I might eat with a woman who was short from groin to knee!" However, presently he sliced off a piece of the fat. "Verily, I shall spoil it by eating it (alone)."

Then of a sudden at his back from yonder edge of the woods, "Kāntc, kāntc," came the sound of a tree.

Thereupon down Nänabushu laid what he was going to put into his mouth. "Truly am I terribly angered by

wâmīdci'pạn ūmawinạnān īni'^{u} mi'tigōn. Äji·a·'kwāndawät; mīdạc 'i^{ɛ}ï'^{u} kākacki·u·t, mīdạc imā äjida'tōt 'i^{ɛ}ï'^{u} wâmīdci'pạn. Mīsa 'i^{ɛ}ï'^{u} äjita'kwạmigut īni'^{u} mi'tigōn; payä'ta·u·cigo pīdānimạtini. Ānīc mīsa 'i^{ɛ}ï'^{u} ayạgōsit. Ānīc ānawi udānuwī'kwutci'tōn kāwīn ugacki'tōsīn 'i^{ɛ}ï'^{u} unintc. Ningutingigu ayạgōsit inābit kā'pi·u·ndusät, owâbạmān ma·ī·ngạnạn pīmạtāpiskusiwänit; mīnawā päcik, käyābi päjik kwaya'kigu pimi·a·yawackusiwäwa^{ɛ}. Kwätcigu pämi'ku'pīnit äjipīpāgimāt: "Ni^{s}'tcīnistcā!" udinā^{ɛ}.

Kibi'tcikāpawiwa^{ɛ}. Ānīc 'a'a'widac a'kiwä^{n}zīma·ī·ngạn ogạnōnā 'i^{ɛ}ï'^{u} unīdcānisa^{ɛ}: "Mīsa' a^{u} Nänabucu kāgạnōninạnk. Kägō ugīni'tōnātug i·i·mā kībāskinawät. Kägōdạc iciwäbisitug 'i^{ɛ}ï'mā kī·ạ·gōsit. 'A'ā^{u}, mādcādā', ijātā' 'i^{ɛ}ï'mā kībāskinawät."

Nänabucu kạnawâbạmāt pimādcība·i·tinit.

Ānīn kä·i·cinạmowāt ma·ī·ngạnạg pạnägu ạdi'kwạn nạnawicigāsunit. Ānīc kä·i·nābạmāwāt,[1] mīsạgu cigwa mātạmāwāt. Kāwīn kanạgä nōmạg kītạcitāsīwạg 'i^{ɛ}ï'^{u} kī'kitạmwāwāt. Ā'pidcigu wäwīp cigwa ạnimādcāwạg.

Nänabucu ugạnōnā^{ɛ}: "Ni^{s}tcīmi^{s}tcā, kägu' tā'taganāpi'kägun!"

Ma·ī·ngạnạg äcitā'tạganābiwāt, ä'tiwä, ānīn äcinạmowāt pạnägu wīnin ạgōtäni. Wäntcitạgu kāmạma'kantiwād mīdciwād. Kāwīn kanạgä nōmạg kītạci'tāsīwạg kī'kitāmo-

[1] Ānīc kä·ī·nābạmāwāt, "they had nothing to gain by simply looking upon it" (literally, "why should they look upon it," but the sense is in the other rendering).

that." When he had quickly sliced off (a piece of) what he was going to eat, he rushed to the tree. Then up he climbed; and when he got up, he then placed there what he was going to eat. Thereupon he was caught fast by the tree; for just at the moment (a gust of) wind came. And so now up there he hung. To be sure, he tried in vain to get his finger out, but he could not succeed. Then by and by, while hanging up there and looking towards the place from whence he had come afoot, he saw a Wolf coming out into the meadow; (he saw) another, still another, coming out into the meadow. Just as they were about entering the cover of the woods, then he called aloud to them: "My younger brothers!" he said to them.

They stopped (and) stood. Now, the old Wolf addressed his children, saying: "That is Nänabushu who is speaking to us. Something probably he has killed at yonder place where his smoke is lifting. And something must have happened to him, that he should be hanging there. Well, let us go, let us go thither where he has a smoke going!"

Nänabushu then watched them as they began racing hitherward.

What should the Wolves have appear but a vast store of caribou already prepared. Now, they had nothing to gain by simply looking upon it,[1] so thereupon they set to work eating it. Not a whit were they a long (time) occupied before they had it all eaten up. And very soon were they started on their way.

Nänabushu addressed them, saying: "My little brothers, don't you look up!"

As the Wolves looked up, why, what were they to behold but a great heap of fat hanging aloft. What they simply did was to grab it from one another when they ate. Not at all long were they at it before they had it eaten up. Then off they started racing together; when they were

wāt. Ąnimādcība·i·tiwa^{ę}; kāpickunągusinit, nąbāwic kibi-'tānimątini. Kutciwī·kwutci·u· äjikacki'tō't 'i^{ę}ī'^{u} anintc.

Äjinīsāntawät, ä'tawā Nänabucu kägä't kō'padäntąm. Äjiki'tcimawit, ānīc ā'pidci wīwīsini. Indawā 'i^{ę}iwä mis-kwīwa'kąmigānik mīi'^{u} itinunk mwācągąntcigät. Ā'pidcigu wasi'tāwī. "Ąmbägicsa' kacki'tōyān 'ī'·i·^{u} tciginäbigōnsiwiyān." Änigu'k uwī'kwątcitōn 'ī·^{ę}ī'·^{u} wī'kinäbi'kōnsiwit. Kägä't ugącki'tōn 'i·^{ę}ī'·^{u} kinäbi'kōnsiwit, mīsadąc i^{u} pitcīnąg minwīt 'i·^{ę}ī'·^{u} wīsinit. Äniwä'k ąnitätawīsini. Mīdąc i^{u} ustigwān äniwä'k 'i^{ę}ī'^{u} pąsigąnągątinik äniwä'k udōntcimi-'kān 'i·^{ę}ī'·^{u} pimitä. Mägwägu 'i·^{ę}ī'·witi wīsinit pąsigąnągątinig, ä'tiwä, äcinōntä·ą·nicinäbäwit. Wäntągu imā ukä'tigwāng mī·i·mā äji·ā·ta·ō·sut. Ä'tā, Nänabucu kāwīn wâbąndą^{n}zīn 'i^{ę}ī'^{u} kä·i·jät. Wägunänīwinän ki'tci·ä·nigu'k äjimādcät. Papimiba'tōd ā'pidcisa kusigwąnini 'i^{ę}ī'^{u} ustigwān; cigwasa pąpimiba'tōd äjibitā'kucing, "Tcwä^{n}, tcwä^{n}," kā·ī·nwäwäkami'kicing. Nänabucu äjikīgitut: "Kidawänänā'tigu?" Cigwa ugąnōnigōn: "Nīnisa'ku ucä'kąmigānk kānānībiwi·ā·n."

"Ō^{u}, kīwīgwāsi^{u}."

"Kägä't, Nänabucu, nīwīgwasi^{u}."

Mīnawa mādcā änigu'k. Ningutingigu pi'tā'kucin minawā Nänabucu, mīsa käyābi äniwäwä'kąmikicing. Nänabucu äjikīgitut: "Kituwänänā'tigu?"

"Äye^{ę}, nīni'ku ąnipätinānk kānānībawiyān."

"Ō^{u}, kīcingwā'ku^{u} ingwąna." Mīsa', äjimādcība'tōt intiku ąnibä'kąmigā, inäntąm Nänabucu. Ningutingigu mīnawā äjipitā'kucink. "Awänän kīn ayāwiyąn?"[2] i'kito.

[1] The head of the caribou.

out of sight, unfortunately not till then did the wind go down. He tried getting his fingers loose till he succeeded.

When down he climbed, poor Nänabushu truly felt disappointed. Then he had a great cry, for he was very anxious to eat. Now, there was blood on the ground, and such was the place where he ate. Very awkward was it (for him to get to it). "Would, indeed, that I might become a little serpent!" With all his power he tried to become a little snake. Truly successful was he in changing to a little snake, and then he was in an easy position to eat. Pretty well contented was he as he continued eating. And now the head [1] had in it somewhat of a groove, where he discovered some fat. And while he was eating there in the groove, why, he turned into a person before he expected. Exactly over his forehead was where he was held fast. Why, Nänabushu did not see where to go. It so happened that with great speed he started. As he ran along, exceedingly heavy was the head; when running along, he bumped against a tree. "Tcwä^n, tcwä^n," was the sound he made when he fell. Nänabushu then said: "And what kind of a tree are you?" Then was he answered: "Always on the ridge do I stand."

"Oh, then you are a birch!"

"To be sure, Nänabushu, I am a birch."

He continued speeding on. And one other time against a tree Nänabushu bumped, whereupon he made the same noise as he fell. Nänabushu then said: "What kind of a tree are you?"

"Yea, ever on the hillside do I stand."

"Oh, then you are indeed a pine!" And then as he started, it seemed that he was running down hill, so thought Nänabushu. And another time he bumped against a tree (and) fell. "Who are you?" [2] he said.

[2] Awänän kīn ayāwiyan? literally, "who are you that you are."

"Nīnsa'ku ä'kwa'kąmigā'k kānānībawiyān."

"Ō^{u}, kigīci'ki'^{u}."

"Nänabucu, kägä't ningīci'ki^{u}."

Änigu'k äjimādcāt Nänabucu. Nīcingigu kā'pąngicing, pąnägu kāsāswänik īni'^{u} u'tawągąn. Mīsa cigwa mādcīyātągāt. Kāwīn ugi'kändą^{n}zīn ā'pī'tcānig 'i·^{ę}i'·^{u} sāga·i·gąn.

Mī nąngwąna i^{u} ąnicinābä^{ę} ändaci ōdänawi'tōnit 'i^{ę}i'^{u} sāga·i·gąn iwitąc pämātągāt. Nintigumi kägä't ądi'k pämādągāt äcināgusit Nänabucu. Pāmāgu mīnąngwąna i^{u} imā u'pimäcicutä^{ux} wändcipa'kubīt wa^{ę}a'^{u} Nänabucu. "Ä'ē, 'ä'ē^{i}, micäwä pämātągāt! 'Ā'a'^{u}, mawinątawātā!" Pąnägu kāmądwäta'ta·ō·nągwänig.

Ā'tā, Nänabucu änigu'k äjimādcāt.

"Ā," pigīgitōwąg, "ä·ä·ē^{i}, kāwäsā, kimicągąnigunān!"

"Mīnągwąna päcu ninga·i·cimicągā," inändąm. Mīdąc kägä't änigu'k Nänabucu äjimādcāt. Ningutingigu äjitäbą'kīckikät.

Ā'pidcisa upäcwâbąmāwän īgi' ąnicinābän kanawâbamāwāt, kuniginīn, Nänabucōwąn ąni·u·ndci·ą·gwāgwäckuniwąn. Ānīc ąnibä·ā·bi'kāni; kumāgu a'pī tägwucininit, ä'tiwä, äcōcācāpi'kicininit Nänabucōwąn. Äcibāsisitōnit 'i^{ę}i'wä udōctigwānimini. Kā·o·nickābi'tōnit ąnigągawā'piwąn. Mīdąc 'i^{ę}i'^{u} ąnigīgitōnit: "Kägä'tigu micäwä pämātągāt inäntąmōg īgi'^{u} ąnicinābäg."

Kāwīn kąnagä tibātcimosīwan Nänabucōwąn ānuwīkągwätcimāwāt.

"Always by the edge of the bank do I stand."

"Oh, then you are a cedar!"

"Nänabushu, truly am I a cedar."

With all his speed then started Nänabushu. And when he was come at the end of the second leap, then was there a steady ringing in his ears. Thereupon he then began swimming. He did not know how big was the lake.

There happened to be some people dwelling in a town by the lake where he was swimming. Very much like a caribou swimming past was the look of Nänabushu. Then of a sudden there was stirring at yonder place, off a way from where Nänabushu had gone down into the water. "Halloo, an elk is swimming past! Come, let us chase him in our canoes!" And forthwith there arose a hubbub (with paddles and canoes when shoving off into the water).

Oh, how Nänabushu went with all his speed!

"Ah," they said as they came, "too bad, impossible, we shall be beaten to the shore!"

"It must be that nigh to the shore am I getting," he thought. Thereupon truly with full speed then Nänabushu started. Then all at once he touched the bottom.

Exceedingly nigh were the people observing (the elk), when, lo, Nänabushu went leaping out of the water. Now, there was a bank of loose stones sloping down to the water; and when he was come a certain distance, why, upon a rock Nänabushu slipped (and) fell. Then he burst open that (caribou) head of his. When up he sprang from where he fell, away he went falling headlong with laughter. And this he said as he went along: "So truly an elk was swimming past, thought the people."

Nothing at all did Nänabushu tell when in vain they tried to question him.

20. Nänabushu breaks the Necks of the Dancing Geese.

Mīsągu ‘i·ᵉi′·ᵘ bā‘pic ąnimādcānit. Nänabucu ąnibąbimusät cigwadąc umądābī sībīns; udąnibąbima·ą·tōn kägä‘pī·i·gu misˢ‘tcānig ‘i·ᵉi′·ᵘ sībi. Cigwadąc udäbābątān ‘i·ᵉi′·ᵘ sāga·i·gąn, ā‘pidci unicicinini imā wändcisāgitawānig ‘iᵉi′ᵘ sībi. Inābit Nänabuco mīnisi·u·tāwąngānig; owâbamāᵉ niˢ‘känsaᵉ, ā‘pidcisa pā‘tinīnōwaᵉ. Nänabucu wägunänīwinän, nātągāmäba‘tō, udawī·u·dā‘pinän īni′ᵘ cīngubīn; u‘kunācicing ugackīwäginän. Uciwąni‘kä iᵘ cingubī, ā‘pidcisa ubwāwąnänaᵉ iᵘ cingubī. Mīdąc ‘iᵉi′ᵘ änīcimādcāt udani·ā·sunän ‘i·ᵉi′·ᵘ umi‘kwābän. Änisāgäwät kīgito aᵘ kiˢ‘tcini·ka: “Nänabucu sāgäwät. Ucimuyu‘k, kägūgu kīga·i·gunän.”

Kāwīndąc wīn pąsigu·u·sīwąg īgi′ᵘ niˢ‘känsąg. Kuniginīn, ogąnōnigōwān Nänabucōwąn: “Kägä‘tsagu nintinigāwągäntąm ānuwâbąmagwānin īgi′ᵘ nicīmäyąg. Kägä‘tiginīn pā‘pina‘kąmigąt wändusäyān; mīsa′ iwiti′ nīmi·i·tiwāt ąnicinābäg. Kągwānisągimąminwā·i·gätäniwąn īni′ᵘ nągąmunąn nägąmuwātcin. Mīsągu nā ōnoᵘ pämōndąmanin īni′ᵘ nągamunąn. Ąmbäsąnō kanīmi·i·ninim. Mī·o·mā tcibągitōndąmān īni′ᵘ nagąmunąn. Ninga·u·ci‘tōn ‘iᵉi′mā kätacitāyān tcinīmi·i·nągu‘k. Ta·u·nicicin nīmi·i·tīwigąmik kä·u·ci‘tōyān.” Nänabucu mīsa cigwa mādci‘tād uci‘tōd, cingubī wâkā‘kināt; tcitägu pācitcipągisusinik mī′·i·ᵘ äpītā‘tōd ‘i·ᵉi′·ᵘ

20. Nänabushu breaks the Necks of the Dancing Geese.[1]

And so in course of time he was upon his way. While Nänabushu was travelling about, he soon came out upon a brook; he followed its course till at last it (opened out into) a large river. Then presently he came in sight of a lake, very beautiful was the place where the river flowed out (into the lake). While Nänabushu was looking about, (he saw) an island of sand; he saw some Goslings, very numerous were they. Nänabushu, simpleton that he was, went running out towards the land, he went to get some balsam-boughs; in his old soiled blanket he wrapped them. He made a pack of the balsams, a very heavy pack did the balsams make. And so when he started on his way, he had his hands on the tump-line (running from the forehead back over the shoulders). When he came into view (round a point of land), up spoke a big Goose: "Nänabushu is coming into view (round the point). Do you flee, for something shall we be told."

But the Goslings did not fly away. Lo, they were addressed by Nänabushu saying: "Truly am I sad at heart whenever I fail to see my little brothers. Now, truly a merry time is going at the place from whence I come; for at that place are the people dancing together. Wonderfully good are the songs that they sing. Pray, let me make you dance. Now, these that I have on my back are those very songs. And down at this spot will I lay the songs. I will fix a place yonder where I will devote (myself) to making you dance. Handsome will be the dance-lodge that I will make." Nänabushu thereupon set to work making it, with balsams he made a stockade; at only such a height that it could not be taken at a leap was how high he

[1] For other versions see Nos. 11 and 48.

unīmi·i·tīwigąmig. "Mī´·i·ᵘ cigwa tcimādci'taiyąng tcinīmi·i·tiyąnk. Ąmbäsa, mī´·i·ᵘ ici·a·gwā'taiyu'k."

Kägä't ni'känsąg agwā'tāwąg.

"Ąmbäsąnō, kawīndąmōninim kä·a·ī·cīyäg. Mīgū i·ᵉi´·ᵘ käni·i·ną·a·mān a·ī·cīyu'k 'i·ᵉi´·ᵘ tcinīmiyäg. Ayangwāmisiyu'k. Kägu´ wīwąnīwisi'kägun. Mīsągu iᵘ cigwa tcipīndigäyäk 'iᵉi´mā nīmi·i·tīwigąmigunk."

Äjipīndigäwāt ni'känsąg, kayä wīn māng; kayä wīn dąc cingibis äjipīndigät.

Ka'kina kā'pīndigänit Nänabucu ugīpa·ā·n udickwāndäm. Cigwa´ Nänabucu wīmādcī·ą·m a'kawä mīnawā ugąnōnāᵉ: "Mīgu iᵘ känia·ī·na·ą·mān, a·ī·cīyu'k. A'pīdąc pāsinawändisuyān mī·a·'pī käpasigwīyān. Mī wīnigu iᵘ nąnāsawaya·ī· käbabātącicimoyān. Mīsa cigwa tcimādcī·ą·mān:"

"Pąsąngwābicimowinąn nīnpīdōnąn, nicīmisitug!
Nąbanägātäcimowinąn, nicimisitug, ninpītōnąn."

Mīdąc cigwa ā'pidci udcī'kimāᵉ, mīsągu kägä't ka'kina pasąngwābicimunit.

"Äyänsigwäcimōwinąn nimpīdōnąn, nicīmisitug."

Kägä't ayänsigwä'tāwaᵉ pä'kic nīminit.

Nänabucu äjikīgitut: "Ä' e´ⁱ, mīcigwa pāsinąwänintisuyān!" Äjipasigwīt Nänabucu pąpānīmi, Nänabucu udąninātcicimu'tawāᵉ. Wägunäniwinän pimi·a·yasigwä'tānit 'i·ᵉi´·ᵘ ni'känsaᵉ. Äji·u·dōtā'pināt äjipō'kugwäbināt; mīnawā ābiding pimi·a·yasigwä'tānit äjipō'kugwäbināt.

Ckwāntänk iwiti tącicimu 'aᵉa´ᵘ māng. Intigunąntagu umądwägwäwäbinā, iᵘ ni'tąm māng. Wägunäniwinän pąngī

made his dance-lodge. "It is now time for us to begin dancing together. Hither, now come you out of the water."

To be sure, the Goslings came out of the water.

"Harken! I will tell you how you are to act. According as I sing, so do you when you dance. Do you take pains. Don't you fail in anything. Now is the time for you to enter into the dance-lodge."

Then in went the Goslings, likewise the Loon; and also the Diver entered in.

When all had gone inside, Nänabushu closed up the doorway. Now, Nänabushu was about to sing, but first he addressed them again, saying: "Therefore according to what I say in my song, that you do. And when I become thrilled, then shall I rise to my feet. Thereupon in amongst you shall I dance. It is time for me now to begin singing:"

"A dance with the eyes closed do I fetch!
A dance upon one leg, O my little brothers! do I fetch."

Thereupon then were they much thrilled with the song, and so all of course danced with their eyes closed.

"A dance with the necks close up together do I fetch, O my little brothers!"

Of course, up close together came their necks, while at the same time they were dancing.

Nänabushu then spoke up: "Behold, now am I in a transport of delight!" Rising to his feet, Nänabushu moved about, dancing here and there, approaching (the Goslings) while he danced. Foolishly did the Goslings hold their necks close up together. As he took them up, he broke their necks; once again when they bunched with necks together, he broke their necks.

By the doorway yonder the Loon was dancing. Now, it seemed as if he heard the sound of the breaking of necks, thus it seemed to the Loon. Happening to open

äjitōckābit ä'tawā, inābit māng, na·i·ṭāg ubimibō'kugwänäni Nänabucōwạn ni'känsa^{ɛ}. Äjikīgitut māng: "Ä'ē^{ɛ}e^{i}, Nänabucu kidickwạnigunän!" Mīsa′ a'kawä ä'kitut māng, mīgu i^{u} änawitäbācitcipạgisut.

Ā'tā^{a}, Nänabucu mīwạnigu iniwäti māngwạn nwā'pinạnāt. 'Tā, māng ānupapisingwa·i·gät. Änawidạc pācunāgwạtini i·i·wä nibi ābạnābit āca pācu Nänabucowạn; äjipa'kubīgwackunit māng. Ä'tawā, äjitạngiskāgut 'i^{ɛ}i′mā ucīgạnāng. Kayä wīn ä·i·tāg ānupa'kubība·i·wä 'a^{ɛ}a′^{u} cingibis, mī gayä wīni i′^{u} kītangickāgut īni′^{u} Nänabucōwạn. Mīsa i^{u} cigwa äjikīgitut Nänabucu: "Mīsa i^{u} mini'k kä·a·'kīwạng kä·i·cināgusit 'a^{ɛ}a^{u} māng, kayä 'a^{ɛ}a′^{u} cingibis."

Mīsa cigwa äjigu'pīt iwiti unīmi·i·tīwigạmigunk, äniwä'kigu nībiwa ugīnisā 'i^{ɛ}i′^{u} nikänsa^{ɛ}. Nänabucu äjikīgitut: "Ạmạntcigic ā'pidci kä·i·ciminosä'kwäyān ogo′^{u} nini'känsimạg? Ambäsạnō, ninganigwā·a·bwänạg." Kägä't mādci'tā Nänabucu ki'tcibōtawät mi'tāwangānk. Ā'pidcisa nībiwa kā·i·cāwạngitänik, mīsa cigwa mādci'tād ningwā·a·bwät. Mīdạc 'i·^{ɛ}i′·^{u} kīwitāckutä änisāgisitäcimā^{ɛ} 'i^{ɛ}i′^{u} uni'känsima^{ɛ}. Kā'kīcītād mīdạc i·i·^{u} kägä't wīnibā. "Ạmbäsạnō, kīganawänta·i·n igiwä nini'känsimạg," udinān īni′^{u} utcītīn. "Nintcīt, kạnawänim gwätcinạtawīn awīya ningakimōtimik iwä nini'känsima^{ɛ}." Nänabucu äjitcängitiyäkisut; mīdạc iwiti näyāciwạninik äjitcängitiyä'kidut. Mīnawā ugạnōnān īni′^{u} utcītīn: "Wīndạmawicin ạnicinābäg sägäwa·o·wät." Ugạnōnigōn utcītīn: "Kīgawīndamōn."

his eyes a little, why, when the Loon looked, it was to see Nänabushu at just the time when he was among the Goslings breaking their necks. Then up spoke the Loon: "Look out! by Nänabushu are we being killed off." Now, when the Loon first spoke, he then cleared (the balsam enclosure), just barely getting over.

Oh, but how Nänabushu did go in pursuit of yonder Loon! Ah, and how the Loon did struggle in vain to get away! And though near by seemed yonder water, yet when he looked back, here close was Nänabushu; then into the water leaped the Loon. Poor thing! he was kicked on the small of his back. And in time did the Diver also try to escape into the water, but to no purpose, for he too was kicked by Nänabushu. Thereupon then up spoke Nänabushu: "Therefore as long as the world lasts, thus will look the loon, so too the diver."

So then up from the shore he went to his dance-lodge yonder, and rather a good many Goslings he had killed. Nänabushu then said: "Wonder in what especially fine way I may cook these Goslings of mine! I say, I am going to bake them." Truly to work set Nänabushu building a great fire upon the sandy beach. When a very great deal of the sand was hot, accordingly then did he begin baking them. And so in a circle about the fireplace he laid his Goslings, (covering them) so that only their feet could be seen sticking out. When he had finished (this work), he was of course anxious to sleep. "I say, I would have you keep watch of these Goslings of mine," he said to his bottom. "My bottom, do you keep watch over them, lest some one rob me of my Goslings." Nänabushu lay with bottom up; it was over towards the cape he lay with his bottom turned. Again he addressed his bottom, saying: "Inform me if any people come paddling into view (round the point)." He was answered by his bottom saying: "I will inform you."

Nänabucu cigwasa′ ąninibā, ā‘pidci cigwa ąnibōsāngwām. Äjia‘kawābit ‘a^{ę}a′^{u} miskwāsąp ąnicinābä^{ę} sāgäwa·ą·mō^{ę}. Ānīcnā äjikīgitut: “Pīwitäg sāgäwa·ą·mōg.”

Ānīcnā owâbąmāwān Nänabucōwąn tcāngitiyä‘kisunit kayä ‘i·^{ę}i′·^{u} undābasawänit. Äjigīkitōwāt īgi′^{u} ąnicinābäg: “Kägu udayānātug Nänabucu imā kī·u·ndābasawät. Ąmbäsąnō, wī‘kimōtimātā wägutugwän äyāgwän imā kī-‘tcāngitiyä‘kisut.”

Anīc, mī cigwa kī‘kanōnigut īni′^{u} utcitīn, ānīc ānu·ī·nābit Nänabucu; mīdąc äjini‘käwäba·ą·mowāt ‘i·^{ę}i′·^{u} utcīmāniwā, mīnawā cigwa ąnibōsāngwāmu ‘a^{ę}a′^{u} Nänabucu. Mīnawā äjitibābąmāwāt īgi′^{u} ąnicinābäg. Ānīc inābit ‘a^{ę}a′^{u} Nänabucu utcītīn, pāmāgu mīnawa ąnicinābä pā·u·ndciminäwägumunit. “Pīwitäg sāgäwa·a·mōwąg!” i‘kitowąn utcītīn.

Ānīc Nänabucu ānu·ī·nābit, ānicnā āca ki·a·cä·u·ta·ą·mōg īgi′^{u} ąnicinābäg. “Kägä‘t kīgakīnawick,” udinān īni′^{u} utcītąn. Wägunänīwinän upāpāsągùpinān īni′^{u} utcītąn. “Pāmāgu kägä‘t wâbąmątwābąn īgi′^{u} ąnicinābäg kitākīkąnōc. Kägu′ mīnawā kanocici‘kän. Mini‘kigu wąnibāyān niwīnibā.” Mīsa gägä‘t Nänabucu nibāt.

Mīdąc ‘i·^{ę}i′·^{u} äjikīgitōwāt īgi′^{u} ąnicinābäg: “Ąmbäsa, mī·i′·^{u} cigwa kīpōsāngwāmigwän a^{u} Nänabucu.” Cigwa äjimādcīkwaciwäwād ina‘kwaciwäwāt Nänabucōwąn. Äjigabāwāt äji·i·jāwāt imā ckutäwąninig. Ä‘tawā, pąnägu nikänsa^{ę} sāgisitäcinō^{ę}! Wäwīp umō‘kāwąngawāwā ‘i·^{ę}i′·^{u} äjikimōtimāwāt Nänabucōwąn. Ānīc mątwängwāmōwąn. Wäwīp ugicpisitäpināwā; näyāp tibickō äji·a·yāni‘pąn usi-

Nänabushu presently went off to sleep, he was soon in very deep slumber. While the bottom was watching, some people came paddling into view (round the point). Naturally then up he spoke: "Some visitors are paddling into view (round the point)."

Of course, they saw Nänabushu lying bottom up, and also the smoke of his fire. Then up spoke the people: "Something must Nänabushu have yonder where the smoke of his fire is lifting. Pray, let us go rob him of whatever he has yonder where he lies with bottom up."

Well, so when he was addressed by his bottom, then did Nänabushu look, but to no purpose; and so when they paddled round to the other side of the point, then again into sound slumber did Nänabushu fall. Then another look at him the people took. So while the bottom of Nänabushu was looking about, then suddenly again the people came into view on the water. "Visitors are appearing (round the point)!" said his bottom.

Now, when Nänabushu looked, it was no use, for naturally back did the people turn their canoes. "A truly downright liar you are," he said to his bottom. Foolishly he scratched his bottom. "If you had really seen the people, you should have spoken to me. Don't you speak to me again. As long as I had intended sleeping, so do I wish to sleep." Thereupon truly Nänabushu went to sleep.

Thereupon then said the people: "Come, now is when Nänabushu must be sleeping soundly." Then off they started in their canoes, going towards where Nänabushu was. When they landed, then they went to where the fire was. Ah, what a heap of Goslings with feet sticking out! Quickly they dug them out of the ashes when they robbed Nänabushu of them. Now they could hear the sound of him asleep. Quickly they broke off the legs; back in the same way as before they placed their feet

'tąm usāgisitōnāwā. Wäwīp opōsi·ā·wā 'i·ᵉí′·ᵘ ni'tänsaᵉ, mīsa cigwa äjimādcāwād.

Cigwasa kuskusi Nänabucu; äjicīpīt, "Ī'a′, nindōsāmigwān. Kwätcinątawīn ta·u·sāmisōwąg nini'känsimąg." Mīsa cigwa udā'pinąng 'i·ᵉí′·ᵘ päjik usitāni īni′ᵘ uni'känsimąn, mī nangwąna iᵘ äji·u·ndcībi'tōd 'iᵉí′ᵘ usitāni. "Pabāpinisiwāgąn, mīsa gägä't kī·u·sāmisuwāt igiwä nini'känsimąg." Minawā päjik umąmōn 'iᵉí′ᵘ usitāni, mīsa käyābi äji·u·ndcibitōd 'iᵉí′ᵘ usitāni. Mīdąc 'i·ᵉí′·ᵘ äjimąmōt 'iᵉí′ᵘ mi'tig äjinąntwāwąngawāt; awänibąn awīya. "Abā'pinisiwāgąn," inändąm. "Gwä'tcinątawīn ningī'kimōtimigo nini'känsimąg." Mīsa′ undcita ānunąntwāwąngawāt. Wägunänīwinän nąndu'kawätcigä; kägä't mi'tāwąngānk pimi'kawäwaᵉ kī'kabānigwän 'i·ᵉí′·ᵘ ąnicinābäᵉ. Mīsa cigwa kī'kwaya'kwäntąnk 'i·ᵉí′·ᵘ kī'kimōtimint. Wägunäniwinän äjikacki'tōt udijibā'pāsągupinān īni′ᵘ utcītąn. Kägä'tsa unickī·i·gōn īni′ᵘ utcītīn. Nänabucu äjikīgitut: "Kā, māwīni iᵘ ä'tagu ningatōtawāsi, ānawiwīn i·i·ᵘ pā'pāsigupinąg. Intawā ningatcāgiswā." Nänabucu äjimādci'tāt mi'tigōn u'kwā'kuwäbinąng; a'pī kāˢtcipiskąnänik, wägunäniwinän äcinisawa·ą·nk īckutä, mīsa′ iᵘ tcāgiswāt īni′ᵘ utcītąn.

Wībągo, "Tcīⁿ, tcīⁿ, tcīⁿ, tcīⁿ," inwäwäsu.

Äjikīgitut Nänabucu: "Äⁿa′ⁿ, 'tcīⁿ, tcīⁿ, tcīⁿ,' kāa·ī·nwäyąn, kāwindamawisiyąn nini'känsimąg kī'kimōtimigowā!" Mīdąc iᵘ ā·pidci a'ka'kacänk kā·i·nitänik 'i·ᵉí′·ᵘ utcīt, mīdąc iᵘ äcī'kugābawit. Ä'tawā, kāwīn kąnagä ugącki'tōsīn tcipimusät; mīgu iᵘ äjimiskwīwinit 'i·i′·ᵘ unicîciwaᵉ, ā'pidci ugacki'tōn wawāsa a'tōd īni′ᵘ u'kātąn, ānugutcimādcā; mīyä'ta iᵘ äniwā'k pąngī äjikaskitōt tōngitiyä·ą·mīt.

sticking out. Quickly they put the Goslings into their canoes, and then they started away.

Presently from slumber woke Nänabushu; as he stretched (himself), "Oh, I slept too long! It is possible that overdone might be my Goslings." And so when he reached for the foot of one of his Goslings, why, he really pulled out (only) a leg. "Too bad! it is the truth that too long have these Goslings of mine been cooking." One more foot he took hold of, and in the same way he pulled out another foot. Thereupon taking a stick, he searched for them digging in the ashes; but there wasn't a single one. "Bad luck," he thought. "It is possible that I have been robbed of my Goslings." And so with a will he tried to dig them out (of the ashes), but with no result. It occurred to him to seek for tracks; truly, on the beach were some footprints which the people must have made when they landed. Thereupon now quite sure was he that he had been robbed. Foolishly then as much as he could he scratched his bottom. Truly was he angered by his bottom. Nänabushu then said: "Ah! this is not all that am I going to do to him, even if I am scratching him. Indeed, I will give him a thorough burning." Nänabushu then set to work piling up some wood; when a big blaze was going, he then foolishly straddled the fire, whereupon he gave his bottom a good burning.

In a little while, "Tcī^{n}, tcī^{n}, tcī^{n}, tcī^{n}," was the sound (his bottom) made when being burned.

Then said Nänabushu: "Oh, so 'Tcī^{n}, tcī^{n}, tcī^{n},' was what you said, you who did not inform me when I was being robbed of my Goslings!" And so when his bottom was burned like charcoal, he then stepped away. Poor creature! not a whit could he walk; since he was bloody at the testes, as wide as was possible for him to do he placed his feet, in vain he tried going; it was but a short distance he could walk with feet apart.

Äniwä'kigu wâsa ạnitạgwicin ningutingiku inābit mi'tigōnsạn ugwa'kitäniwạn; wägunänīwinän udạninīsawa·ā·nạn. Kānigạbi'kạnk äci·ā·bạnābit; ä'tawā, pạnägu kāmiskwīwā'kwạtinig īni'ᵘ mi'tigōnsạn. Äjikīgitut Nänabucu: "Miskwābīmạgōn uga·i·cini'kātānāwān īgi'ᵘ ạnicināväg mini'k kä·a·'kiwạng kayä mini'k kägīcigōwạnk. Äntạgä ugawusāmäntānāwā īgi'ᵘ ạnicināväg, ugapā'kusigänāwā."

Mīsa' mīnawā ạnimādcā Nänabucu. Kägä't kāwīn ugacki'tōsīn ānuwī'pimusät, ā'pidci sītawitiyä. Ningutingiku papimusät owâbạndān cōckwạnābi'kānig, wägunänīwinän Nänabucu äjicōckwạtciwät. Kā'kabäyābōnut, mīdạc 'i·ᶜi'·ᵘ äci·ā·bạnābit. Ä'tiwä, otōmigīwitiyān. Kägä't kạgwānisagi nāgwạtini. Nänabucu äjikīgitut: "Ē', mīsa i'ᵘ kä·i·jini'kātạmowād ạnicināväg, wā'kunạg uga·i·cini'kātānāwa. Ändạgädạc ugawuⁿsāmäntānāwa 'i·ᶜi'·ᵘ tci·ạ·ni·a·'kīwạng kayä dạc ugạmīdcināwā īgi'ᵘ ạnicināväg."

21. Nänabushu and the Cranberries.[1]

Mīsa' Nänabucu änijimādcāt, äniwä'k ugạcki'tōn tciminopimusät. Kumāgu a'pī tägucing sībīns umạtābīn; inābit pạnägu ạnībiminạn; kāmiskwa'kubānig mīgu ᶜiᵘ änījinäzi·'kạng. "Ä'tiwä, kägä'tigu nībiwa ningamīdcinạn; pāmägu ā'pidci kī'täwīsiniyān nīngapōni'tōnạn." Wi'kwä'tigwäyānik Nänabucu ucigābawi isībīns; inābit ạnāmibīg mīdäc kägä't

[1] For another version see Nos. 13 and 59.

At some distance away was he come, when suddenly, on looking about, (he saw) some brambles standing in dense growth; without reason he walked straight through their midst. After he had passed through them, he then looked back. Oh, how completely red with blood were the brambles! Then said Nänabushu: "Red willows shall the people call them as long as the world lasts and as long as there is a sky. Special delight shall the people take in them, they shall use them for a mixture in smoking."

And so on his way continued Nänabushu. To be sure, he was not able to walk, in spite of his efforts; exceedingly stiff was he at the bottom. Once while going along he saw a place where the rock was smooth, and then like an idiot down slid Nänabushu. When he was come at the other end of the slide, he accordingly looked back. Why, there were the sores of his bottom. Really it was a frightful thing to see. Nänabushu then said: "Oh, this is what the people shall call it, lichens they shall call it. And very much shall they esteem it, and as long as the world lasts shall the people also eat it for food."

21. Nänabushu and the Cranberries.[1]

Accordingly, when Nänabushu departed on his way, hardly was he able to walk with any comfort. After he was come a certain distance, he came out upon a brook; while looking about, (he saw) nothing but high-bush cranberries, and that they were of a red kind of bush. "Ah, surely a heap will I eat; and not till I am thoroughly satisfied with eating will I leave them alone." By the bend of the brook Nänabushu went and took his stand; while looking into the stream, he then of course saw high-bush cranberries

wâbąndąnk ąnībiminąn 'i·i·witi agawātābīgisininik. Nānabucu äjikīgitut: "Tąga, miwąniwäti kämīdciyānin." Äjitcīga'kwäbągisut; ānunandōbīginigät, mīsa' kāwīn umi'kąnzīnąn. Intawā ä'kwąnābāwät äjimōckąmut ągwāsīit, mīgu' pimi·ą·nwā'tinīkąmisänik. Inābit, ä'tawä, mīsa untcita ąnībiminąn wâbandąnk ąnāmibīg; mīgu mīnawā tciga'kwäpągisut, ä'tiwä Nānabucu äcikitcikīskīngwäcing. Tci·ä·nigu'k äjikaski'tōt ijimawi. Ānīcnā kīwaskwäcin. Mägwägu mawit kägō omānācābiskägun. Äjibä'katawâbit mägwā mawit, kuniginīn ąnībiminąn nānācābiskägut. Tayā, gägä't ā'pidcisa minwäntąm. Mīsacigwa mäntąntcigät; ā'pidcisa kātäwīsinit kägä't minwäntąm. Mīdąc kägä't wäwäni kacki'tōd pimusät.

22. Nānabushu and the Dancing Bullrushes.[1]

Ningutingigu papimusät awiya ōnōntawā sāsā'kwänit. Wägunänīwinän unāsi'tawa. Kuniginīn, sāga·i·gāns sāgitawānig [s]ii sībīns, mī·i·mā ayānit [s]i·i·wä ininiwa[s], picicig [s]i·i·[u] ininiwa[s]. Ka'kina pingwācāgitiwa, kayädąc äci·u·nit ka'kina wâbigunīn ubąta'kibinä·u·ni. Cigwa owâbąmigō. "Ä [s][s]ē[s], Nānabucu, niwīnīmi·i·timin, nicwāsugun niwīnīmi·i·timin. Kägä'tigu niwīki'tcinīmi·i·timin."

"Ni[s]tcīmi[s]tcā,[2] mīsągu [s]i·i·[u] päbā·i·nąnō'kīyān, pąbāną ntanīmi·i·tīyān. Ki[s]tci·ą·nigu'k kīgawi'tō'kōninim."

[1] For another version see No. 6.

[2] Ni[s]tcīmi[s]tcā, "my little brothers;" for nicīmätug, a form used by Nānabushu in addressing the people.

reflected yonder in the water. Nänabushu then spoke up: "Why, these are the ones I will eat." Then he dived into the water; in vain he tried to feel for them in the water, but he could not find them. Accordingly, when he was out of breath, then to the surface he rose (and) came on out of the stream; whereupon the water became smooth (again). As he looked, why, he was bound to see high-bush cranberries down in the water; and so when he again dived into the water, poor Nänabushu fell upon his face, cutting a great gash. As hard as it was possible for him did he weep. To be sure, he was knocked out of his wits when he alighted. Now, while he wept he felt something rubbing softly against his eyes. When he opened his eyes while crying, he was surprised to see that he was being gently rubbed across the eyes by high-bush cranberries. Ah, truly was he highly pleased. And so he then began eating; after he was thoroughly satisfied with the eating, he was truly pleased. Thereupon he was truly able to travel comfortably.

22. Nänabushu and the Dancing Bullrushes.[1]

And once, while travelling about, he heard the sound of some one whooping. Like a dunce he went to where he heard the sound. Lo, where out into a pond flowed a brook was the place where those men were, a vast throng of men. They were all nude, and they all had flowers sticking upon (their heads). Presently he was seen. "Halloo, Nänabushu! we expect to dance, for eight days we intend to dance. To be sure, we hope for a big dance."

"My little brothers,[2] this is precisely what I am travelling about for, round about am I seeking for a place to dance. With all (my) might will I help you."

"Nänabucu, kägu, kạnabạtc kīga·a·yä'kus. Nicwāsugun wīnīmitiyāng, mīgu kayä^{s}, i kägạbätibi'k wīnīmi·i·tīyāng."

"Ni^{s}tcimi^{s}tcā, mānō, kayä nīn nīnganīmi·i·ti."

"Nänabucu, ānīc mānō kayä kīn kītānim, kwaya'kigu kīga·a·yä'kus."

Ānīc, mīsạgu cigwa mādci'tānit; ā'tā, cigwa pạsigwīwa^{s}. Ānīc Nänabucu kayä wīn kīpata'kibinä·ō·nā īni'^{u} misābigunīn. Ā'tā^{a}, ä·i·cīnit nāmi·i·ti·i·nit! Nänabucu ketci·ä·ī·jit nānīmit, mīsa' kayä wīn tibickō ä·ī·ntōtạnk. Iskwạtcī nī·o·gun nāmi·i·timint mīcigwa ki'kändạnk ayä'kusit. Ạbā'pic nījwāsugun nāmi·i·timint ạnicāgu nạmạdạbi; ā'pidci aiyä'kusi, kayä wīwīsini. Abā'pic änitibi'kạtinik, ā'pitci nānōntayagäntạm tcibwāwâbạninig. Mīcigwa Nänabucu cingicing ānunīmi·i·tit. Mindcimigo tcibītābạninig äjimawit Nänabucu. Äpipā'pi·i·nt. Cigwasa' pīwâbạnini, cigwa imā tibickōtcaya·ī· pimi·a''kwābạnini. Kuniginīn, kibi'tānimạtini. Ä'tawā, Nänabucu mägwä cācägạnacku'kānk, mīnạngwạna īni'^{u} kā·i·cinạnk, ạnicinābänk ugī·i·cinānạn. Kägä't māma'kädäntạm Nänabucu, mī·i'·^{u} kī·i·nändạnk ạnicinābä kä'tcinōtingin, ki·i·cinạng; mīnạngwạnạ i^{u} kā·i·jinīmi·i·tiwāt cācägạnaskōn. Mīsa imā cäcingicing Nänabucu, kāwīn okacki·u·sī tcipimōtät wâwīcinawīn tcipasigwīt. Intawā äjinibāt. A'pī nīcugun kānibāt mīdạc 'i^{s}i'^{u} pitcīnạg kạckitōt pimōtät, äjinātạgāmäyōtät.

"Nänabushu, don't you do it, perhaps you might grow tired. For eight days we intend to dance, and also throughout the whole of every night do we expect to dance."

"My little brothers, never you mind, I too will dance."

"Nänabushu, naturally unconcerned about care, you too should dance, but certainly you will be tired."

Well, so presently they began; ah, then they rose to their feet. Now, Nänabushu also wore large blossoms standing upon his head (for feathers). Oh, how they who danced did carry on! Nänabushu was quite beside himself when he danced, for he did the same (as the others). At the end of four days' dancing, he then began to realize that he was tired. By the time they (had) danced seven days, then it was all he could do to sit down; exceedingly tired was he, and he wanted to eat. By the time that night was coming on, he grew deeply worried (that he would not survive) before it was day. So then Nänabushu lay down, trying in vain to dance. Just as the dawn was breaking, then began Nänabushu to cry. Then was he laughed at. Presently came the morning, soon straight overhead was how far the light of the morning had come. Lo, the wind died down. Why, Nänabushu was in among the bullrushes, that was what he really had seen, like people they had seemed to him. Truly surprised was Nänabushu, for he thought that they were people when the wind was blowing hard, so it had seemed to him; as a matter of fact, he had been dancing with the bullrushes. And so there lay Nänabushu for a long while, he was neither able to crawl nor even to get up on his feet. Accordingly he went to sleep. After he had slept for two days, he then was able to crawl, he then crawled out to the edge of the (swamp).

23. Nänabushu eats the Artichokes.[1]

Ningutingigu papimōtät owâbạndän kägō sāga'kīnig, kumā omōna·ā·n; kägō äjimi'kwäni'kātank, kumāgu a'kwäni. Mīdạc 'i^{ɛ}i'^{u} äjikạnōtạnk: "Kāwīnina kītạmagōsīn? Kī^{n}wīzumina? ānīn i^{u} äcini'kāsuyäg?"

"Askibwā nintigōmin."

"Ānīn äni'kā'käyäg kīcpin nībiwa ämukōyäkun? Kägōna kitini'kāgäm?"

"Kāwinsạgu; ningīciwackatä·i·wämin, kayä dạc nimpōgisi'kāgämin. Ānīc mīsạgu i^{u} äni'kāgäyāng."

Nänabucu omā äjimādci'tāt, nībiwa omōna'wā 'i^{ɛ}i'wä ạskibwā^{ɛ}; äcigisībīginät, äjimādạntcigä, wäntcitạgu täwīsini. Ā'pidci nībiwa kā'kitạmwāt kudcipạsigwī. Kāwīn kạnagä minän ici·a·yāsī, kägä't minumạdci·ō·. Äjimādcāt, kägä't minopimusä. Kumāgu a'pī tägwicing kägä't kīciwackạtä. Cigwasa ā'pidci kīciwackạtä. Ningutingigu mägwā pimusät äjipōgitit. Kägä't kuckupạgiso; äjikwä'kipạgisut. "Awänän känōcit?" Āca mīnawā iwiti upi'kwạnāng. Käga'pī umi'tigwābīn uti'kwạtäwān. "'Ā^{u}, kạnōciciyu'k." Mägwāgu wī'pimutcigät, u'pi'kwạnāng āca mīnawa, "Pū^{n}!" Iwiti u'pi'kwanāng Nänabucu kāwīn kägō owâbandạ^{n}zīn. "Wägunän dạc i^{u} nwāntạmān?" Ācagu mīnawā, mīsạgu päcigwạnung äni'tạnk. Käga'pī mādcība'to, mīgu i^{u} äjikātäpạgisut, "Pu^{nɛ}, pu^{nɛ}, pu^{nɛ}, pu^{nɛ}," inwäni. Ningutingigu

[1] For another version see No. 12.

23. Nänabushu eats the Artichokes.[1]

And once, when he was crawling about, he saw something that grew out of the ground, accordingly he dug it up; something he then found on digging it up, a certain length it extended. Whereupon he then spoke to it, saying: "Are you not eaten for food? Have you a name? What are you called?"

"Artichoke we are called."

"What physical effect do you produce if much of you be eaten? Do you cause some sort of bodily ill?"

"Not at all; we produce a pain in the stomach, and we cause wind. Now, that is the bodily effect we produce."

Nänabushu then here set to work, he gathered many artichokes; when he wiped them clean with his hands, then he began eating them, till he was quite satisfied he ate. When he had eaten a bountiful supply of them, he tried to rise to his feet. He was feeling very well, truly very well was he feeling. When he started to go, really he went walking easily. After he was come a certain distance, truly his stomach ached. Presently he had a very painful ache in the stomach. Then by and by, while walking along, he broke wind. Truly was he startled with surprise; then he whirled about. "Who spoke to me?" (he said.) The same thing over again (he heard) there behind him. Finally he strung his bow. "Now, do you speak to me." And as he was going to shoot, then behind him once again, "Pū!" Over there at his back Nänabushu saw not a thing. "And what do I hear?" And the same thing over again (he heard), and it was the same sound that he heard. Finally he started running, whereupon at every step he made, "Pu, pu, pu, pu," was

pimipa'tōd kägа'pī nōgiba'tō, kibi'tcisä. Nänabucu äjikīkitut: "'Ā^{u}, mīgāciciyu'k!" Ānīc kāwīn kägō owâbąnda^{n}zīn. Ningutingigu mīnawā mīdąc kägä't änigu'k äjimādcība'tōt, mīsa untcita, "Pu$^{n\varepsilon}$, pu^{n}', pu$^{n\varepsilon}$, pu^{n}'," inwänik. Nänabucu kibi'tcisä. Kā'kibi'tcisät, mi'kwäntän 'i$^{\varepsilon}$i'^{u} kī·i·gut īni'^{u} askibwān. "Māgicānanta nimpōgit." Äni·ä·jimādcāt; äninōmągäskāt mīnawā pōgiti. "Ē^{i}, nimpōgit! Mīsa kä·i·cini-'kātąng pitcīnąg kä·ą·nipimādisit, 'nimpōgit,' ta·i·kito. Päpäcig tapōgisi'kāgäwąn, askibwā ka'kinągu kägō, kayä u'pinīg kayä wā'kunąg."

24. Nänabushu and the Winged Startlers.[1]

Mīsa' i^{u} äjimādcād Nänabucu pąpimusät; kumāgu a'pī täkucink owâbąmā$^{\varepsilon}$ pinä^{n}sa$^{\varepsilon}$ wądiswąning, ā'pidcigu mōckinäwa$^{\varepsilon}$ i·i·mā wasiswąning. Nänabucu udunąbī'tawā, ā'pidci ucawänimā$^{\varepsilon}$. Udągimā ändącinint; midāswi ącinī^{n}jtąciwa$^{\varepsilon}$. Cigwadąc ugąnōnā$^{\varepsilon}$: "Ānīn äcini'kāsuyäg?"

Ānīc sägisiwąg īgi'^{u} pinä^{n}sąg. Kāwīn ugącki'tōsīnāwā$^{\varepsilon}$ tcigīkitōwāt. Päcīg gīkitō: "Kāwīn niwīsusīmin."

Nänabucu niskātcikīgitō: "Ānīn kägīcinägwa'k käwīsusiwäg? Kīcpîn tibātcimusiwäg äcini'kāsuyäg, kąnānīwąnu·i·nim."

Ānīc ā'pidci osägimā$^{\varepsilon}$; wī'kā kīgitōwa$^{\varepsilon}$: "Ānīc, kuckungācīns mī·i·^{u} äjini'kāsoyāng."

[1] For another version see No. 5.

the sound made. And once, as he was running along, he came to a sudden halt, he ceased running. Nänabushu then said: "Now, do you fight me!" Of course, not a thing did he see. So another time, when he really started to run with all his speed, the same thing happened as before, "Pu, pu, pu, pu," was the sound that was made. Nänabushu stopped in his career. When running he had come to a stop, he thought of what he had been told by the Artichoke. "Perhaps I am breaking wind." Then he started on his way; when he was come a little ways, again he broke wind. "Halloo, I am breaking wind! And this is what he who will live in the future shall call it, 'I am breaking wind,' he will say. Various things will make (one) windy, (such as) the artichoke and all sorts of things, and potatoes and lichens."

24. Nänabushu and the Winged Startlers.[1]

Thereupon departed Nänabushu, travelling about; when he was come a certain distance, he saw some young ruffed grouse in a nest, and very full they filled the place in the nest. Nänabushu sat down beside them, very tender was his feeling for them. He counted how many they were; twelve was their number. And then he spoke to them, asking: "By what name are you called?"

Naturally afraid were the little ruffed grouse. Not were they able to speak. One spoke up: "We have no name."

Nänabushu spoke in an angry way: "How is it possible for you not to have a name? If you do not tell me what you are called, I will club you to death."

Naturally much did he alarm them; after a long while they said: "Why, Little Frightener is the name we are called."

"Ōun," Nänabucu i'kitu; "mīnạngwana iu!" äjipạsigwīt Nänabucu; äcinisawawāt äcimīdcinạ̈t. Pạnägu kāwạsibi'tōnit, Nänabucu ugạnōnāg: "Nāpisawugu kuckungäcīns![1] Mun!" inwä Nänabucu äjigi'tcibā'pi·ā·t. "Wäwäni wīndamawi'k kimāmā·i·wā tagwicing."

Mīsạgu iu änīcimādcāt Nänabucu; päcugu änitạgwicing, panägu micawābạminägwạtini ä·i·cāt. "Undcitạmāwīn sāga·i·gạn mädābīyān," inändạm. Kägä't sāga·i·gạn umạdābīn, ā'pidcisa' kīckābi'kāni. Kägä't nāwinägwạtini 'ig'iu nibi. Kägätsa unicicinini mī·i·mā ugidābi'k. A'pidci i·i·mā ägōkīckābi'kānig kā·i·cāt, äciwānīnigātänit Nänabucu äjikīgitut: "A'tiwä, ạmbägicsa a'tāting, māmwä'tcigu wäckinīgit a·i·'kwä a'tāting, kayägu ta'tā'kutcingwạnät, ā'pidcigu kayä minugit; undcitạmāwin nintā·i·cikwāskun, awägwän kä·i·cikwäskunigwän mī·a'·uāk äwīdigämāt i'kitung a·i·'kwä. Kwaya'kigu nintā·i·cikwāskun." Mīgu mīnawā äciwānīnigātänit. "Undcita nintā·i·cikwāskun."

Cigwạdạc iwiti pinä upītawāg kämīdcinit unīdcānisag, ānīn kä·i·cinawāt unīdcānisag! A'tawā, wäntạgu kāwusibi'tōnit. "Awänäc kā·i·nigā·i·näk."

"Nänabucu."

"Kägōna kitigōwâbạn?"

"'Ānin äcini'kāsuyäg?' i'kito. 'Kuskungäcins,' nintinānābạn, mīdạc 'ig'iu kā·i·cimīdcicīyạngit. A'pidạc änimādcāt ki'tcibā'pī·i·gunān. Ningīkạnōnigunān dạc: 'Wäwäni wīn-

[1] Nāpisawugu kuckungäcīns! "Yes, you are a little frightener!" This could have been given in other ways; as, "Like the deuce you are a little frightener!" "The idea of your being a little frightener!" etc.

"Oh," Nänabushu said; "that is it!" Then up to his feet rose Nänabushu; standing over them with legs spread apart, he eased himself upon them. (Observing) them suddenly groping about in the slush, Nänabushu addressed them, saying: "Yes, you are a little frightener![1] Phew!" exclaimed Nänabushu, laughing heartily at them. "Correctly inform your mother when she arrives."

And so upon his way went Nänabushu; when a little way on his journey he was come, immediately a wide view opened out, whither he was bound. "It seems as if out upon a lake I am coming," he thought. In truth, out upon a lake he came, and there was a very steep precipice. Truly distant was the sight of the water. Really beautiful was it there on the summit. When he had gone over to the very edge of the cliff, then about over the verge Nänabushu swung his leg, saying: "Ah, would that there were a wager, and that a particularly youthful woman were up as the prize, and that she were short from the knee to the groin, and that she were of a very handsome figure! if such could be, I would jump off, if it were said of the woman that whosoever would leap off would be the one to have her for a wife. Actually would I jump off." And so again he swung his leg out over the cliff. "For a purpose would I leap off."

And when at yonder place the Ruffed Grouse was come, fetching home to her children some food for them to eat, how was she to find her children! Oh, they were completely submerged in it. "Who has done you the injury?"

"Nänabushu."

"Were you told something?"

"'By what are you called?' he asked. 'Little Frightener,' we said to him, and thereupon was when we were eased upon. And when he started away, we were very much laughed at. And we were told: 'Correctly inform your

damawi'k kimāma·i·wā tạgwicin.' Ṃīdạc 'i^{g}i'^{u} kā·ạ·nicimādcāt äjikīgitut. 'Näpisạnä kuskungäcīns!' nintigunān."

Ā'tayä, pinä unawạtạmān päcig kayä udōdä'pinān päcig; äcipạsigu·u·t, sāga·i·gạnīng udiciwinān kisībīginät. Misa i^{u} kā·i·cipīni·ā·t, mīsagwa'panä kā'tōtawāt pīnic acinī^{n}c tacinit. Unītcanisa^{g} ka'kina kā·i·jikisībīginät, abā'pic kā'kīji'tät, äjikīkitut: "Ạmbäsa', ninganōsunä^{g}wā 'a^{g}a'^{u} Nänabucu, kayä wīn wäwiyoc niwītōtawā." Äjimādcāt omāda·ạ·nān. Ningutingigu mī·i mā tayōc udäbi'tawān mädwäkāgīkitōnit īni'^{u} Nänabucōwạn. Tiwä, undcita guca inābit na·i·tā pimiwāninigātänowạn. Pinä inändạm: "Wīkāgä mīnawā tatōtạm." Nawạtc päcu' ạnī·i·cā. Cigwa mīnawā uninigäniwạn wägunänīwinän äcipạsiguut; ā'pidci i·i·mā tcīgitawạk ạni·i·cisäwạn, pāmāgu Nänabucu kā·i·nitạnk: "T!"[1]

Ā'tā, Nänabucu tabạsi, ä'tawā äjika'kābi'kisät, ạnicāgu kācō'kānig īni'^{u} u'tawagạn. Ā'tā, äjipạngicing nibī'kāng, "Tcam^{u}'," inwäwäkạmicin. Ā'tā, ki'tciwī'kā pạpimakōtcing mica'kisät. Mīdạc i^{u} kāmica'kīsät, ki^{s}tci·ä·nigu'k kīsīntci'kạmī; agāwā mōckạmō, ā'pidci kägā wayä'kwānāmu.

Ānīc mī·i'·^{u} pinä nạmạdạbit kạnawâbạmāt Nänabucōwạn. Cigwa mōckạmōwạn, täyä, mīgu iwiti kāpīnābinit kīgitōwạn: "Ī^{i}, kägätsa kuckungäci." Ā'tā, Nänabucōwạn mạdwäbā'piwạn. "Pinä, mī gwaya'k tōtawiyạn kīmīdcinạgwā īgi'^{u}

[1] "T!" trill with the lips, imitating the whir of the grouse in flight.

mother when she arrives.' And so when he was setting out, he then said: 'Yes, you are a little frightener!' we were told."

Well, the Ruffed Grouse took up one with her mouth and another with her claws; then, flying up, to a lake she carried them to wash them. And when she had made them clean, then the same thing she did to the rest until (she had finished with) the twelve. When she had made all her children clean, and by the time she was done with her work, then she said: "Now, then, I am going to follow up Nänabushu, and I intend doing him a trick too." When she started, she followed his trail. So by and by she came within hearing distance of Nänabushu, who still could be heard talking. Ah, it was precisely at the moment she looked when he was swinging his leg out over (the precipice). The Ruffed Grouse thought: "Would that he might do it again!" Nearer to the place she went. When again he was making ready (to swing his leg), she happened then to fly up; ever so near past his ear she flew, and suddenly Nänabushu heard the sound of "T!"[1]

Well, Nänabushu dodged, but unfortunately over the precipice he fell, going so fast that the wind went whistling past his ears. Ah, when he fell into the water, "Tcam" was the sound of his fall there. Oh, for a great while was he falling through the water. And so when he got to the bottom, all his strength he used in pushing back up to the surface; barely was he able to reach the surface, almost was he on the very point of losing his breath.

Naturally there was the Ruffed Grouse seated watching Nänabushu. When he came to the surface, ah, then up from where he fell he looked, saying: "Well, (that) really is a little frightener." Oh, how Nänabushu could be heard laughing! "Ruffed Grouse, it was right what you did to

kinītcānisąg. Kāwīn wī'kā mīnawā ninga·i·cictcigäsī." Mīsa' äji·ą·gwā'tāt Nänabucu, äjinādcāt papimusät.

25. Nänabushu and the Great Fisher.

Ningutinggigu pąpimusät awīya ōnōntawān mądwänągamunit. Ā'pidcisa uminu'tawān. "Ä'tiwä, ąmbägicsą wâbąmąg awägwänīwigwän 'a^{ɛ}a'^{u} nägąmut. Ąmbäsa, ningawīkagwäwâbąmā," inändąm. Äjimādcāt Nänabucu. Ąbā'pic payäcu'tawāt, undcitasawīn kāwīn pācigwąnung ayāsītug äni'tawāt. Cigwasa päcu' owâbąndān ki'tcigąmi, kuniginīn miciwutcīgąn ayācawikwāskwąniwąn 'i^{ɛ}i^{u} ki^{s}tcigąmi. Mīdąc 'i^{ɛ}i'^{u} sasīpuckānik 'i^{ɛ}i'^{u} ki^{s}tcigąmi mīdąc imā ayācawikwāskuninit, pä'kicidąc nągąmōwąn:

"Ki'tcigąni säsi'pu'kāg,
Ki'tcigąmi säsi'pu'kāg,"

ina·ą·mōn.

Kägä't uminwänimān. "Ąmbägicsa kayä nīn kacki'tōyān tci·i·cictcigäyān. Kāwīn nīn nintayānicī'tą^{n}zī. Kāwīnina, Miciwutcig, nindākacki'tōsīn 'i^{ɛ}i'^{u} tci·i·cictcigäyämbān?"

"Nänabucu, mäwica nimādci'tānābąn i·i·wä untaminoyān. 'Ā^{u}, kīni'tąm ijictcigän. Ā'pidci nimpa'kadä. A'kawä nīwi·ą·ntawäntān 'i^{ɛ}i'^{u} wâmītciyān. Kīni'tąmidąc kayāyācawikwāskwąn. Mīsai·i·^{u} cigwa tcimādci'tāyąn, Nänabucu kägu' wīn bąbīni'tągän wâ·ī·ninān. Mīgu'·i·^{u} mō^{n}jąg tcinągąmuyąn:

"'Ki'tcigąmi säsi'pu'kāg,
Ki'tcigąmi säsi'pu'kāg,'

tcīna·ą·mąn. Kīcpin,

me for easing upon your children. Never again will I do so." And so when out of the water came Nänabushu, then off he started walking about.

25. Nänabushu and the Great Fisher.

And once, while walking about, he heard the voice of some one singing. Much was he pleased with the tune (of the singer). "Ah, would that I might see who the singer is! I say, I am going to try to see (who it is)," he thought. Then off went Nänabushu. By the time he was in close hearing distance of him, it seemed by the way he heard him that the being was not in any one place. When he had a near view of the sea, lo, (he saw) a great fisher[1] leaping back and forth across the sea. It was at the coming-together of the shores of the sea where to and fro he leaped, at the same time he sang:

"The shores of the sea meet together,
The shores of the sea meet together,"

(such) was the song he sang.

Truly was he pleased with him. "Would that I might be able to do that too! I would not cease. Might I not be able, O Fisher! to do that?"

"Nänabushu, long ago I began this that I am playing. Very well, take your turn at doing it. Very hungry am I. In the mean while I want to look for something to eat. So take your turn at leaping across back and forth. Therefore now you may begin, Nänabushu. Do not do otherwise than what I have told you. Therefore always should you sing:

"'The shores of the sea meet together,
The shores of the sea meet together,'

(thus) you should sing. If

[1] The constellation of the Great Dipper is called the "Fisher star," and this is the Great Fisher referred to here.

"'Ki'tcigąmi täskī'ķāg,
Ki'tcigąmi täskī'kāg,'

ina·ą·man, mīdąc i[u] kanąbątc kīganisābāwä." Misa' i[u] cigwa ąnimādcānit.

Nänabucu äjimādcī·ą·nk:

"Ki'tcigąmi säsipu'kāg,
Ki'tcigąmi säsipu'kāg."

Mīgu i[u] gägä't äjisipuskānik. Ā'tā, kägä'tsa minwäntąm. Mīsa' kąbägīcig kāwīn ānicī'tą[n]zī ācawigwāskwąnit. Ąbā'pic tābi'kątinig, mīsa' gu kayä kąbätibi'k; wayābąninig kāwīn kąnągä wī·ā·nacī'tą[n]zī. Awąndcis bā'pinäntąm. Cigwa unāgucinini, mīcigwa ayä'kusit Nänabucu. Ningutingigu ogīmi'kwändān: "Amąntcigic 'i[e]i'[u] kāwundcī·i·'kitut, 'Kägu' wīn ina·ą·ngän.'" Wägunänīwinän. Nänabucu ājawikwāskwąnit,

"Ki'tcigąmi täskī'kāg,
Ki'tcigąmi täskī'kāg,"

ina·ą·m. Wäntągu nāwągām pąngicin. Ānīc ācisikwäsät. Ānumōckamut inābit, kāwīn kąnagä pima'kąmigā[n]sininik. Mīnawā ānugwä'kagumu, mīsa' undcita kāwīn owâbąndą[n]zin 'i[e]i[u] tcipima'kąmigānik. "Pabā'pinisiwāgąn, mīsa gägä't nibuyān!" Wägunäniwinän äjikaski'tōt tcipīpāgi: "Mici·u·tcīg!" Änigu'k pīpāgi.

Mägwāgu babā'tana'kąmigisit awiya onōntawān mądwäbīpāginit. "Mīmāwīna·a·[u] Nänabucu," inändąm. Pīnicigu mądwämawiwąn īni'[u] Nänabucōwąn. Ā'tā, intawāsa mādcība'tō ki'tci·ä·nigu'k. Cigwa mądābība'tō Mici·u·dcīg,

"'The shores of the sea draw apart,
The shores of the sea draw apart,'

you should sing, then perhaps you might drown." And then he departed on his way.

Nänabushu then began singing:

"The shores of the sea meet together,
The shores of the sea meet together."

Whereupon truly the shores came together. Oh, truly happy was he! And so throughout the day he did not cease leaping back and forth across. And when night came on, it was the same the whole night long; when the morning came, not a whit was he anxious to stop. Increasing joy he got from it. When it was growing evening, then was Nänabushu becoming weary. Then he happened on a sudden thought: "Wonder why it is he said, 'Don't you sing (the other way)'!" But foolishly, as Nänabushu leaped across,

"The shores of the sea draw apart,
The shores of the sea draw apart,"

he thus sang. And in the very centre of the sea he fell. So down (out of sight) he fell. When on coming up to the surface he tried to look about, there was not a single bit of shore-line to be seen. Again he vainly tried turning the other way, but, just as before, he did not see the shore-line. "Woe is me, for now surely I shall die!" In distress he called out as loud as he could: "O Great Fisher!" with a loud voice he called.

Now, while (the Fisher) was roaming about, he heard the voice of some one calling aloud. "That must be Nänabushu," he thought. Then presently (he heard) the voice of Nänabushu crying. Ah, accordingly then he started running at full speed. When the Great Fisher came running out upon (the sea), why, there was Näna-

ä'tawā, Nänabucōwąn nānāwiki^{e}tcigąmi mądwämawiwąn. "Cicī, indackā mī·i·^{u} ānugī·u·ndcibwāmit 'a^{e}a'^{u} Nänabucu." Ānīc pisānigu mādcī·ą·m Mīci·u·dcīg. Äjikwäskwąnit mīsa' undcita äci·a·yąnik sipuskānik.

Mīsa cigwa Nänabucu kī·ą·gwā'tāt. Kägä't minwäntąm Nänabucu. "Ā^{a}, Mīci·u·dcīg, kägä't inąngwąna kimąnidō^{wi}. Māgicā nīnä'ta nimąnidō^{wi} nintinäntānābąn. Intawāsa' kīn kīgazazī'kis. Mīsa' 'i^{e}i'^{u} kä·i·cinągąninān," Nänabucu äjimādcī·ā·cągāmät 'i^{e}i'^{u} ki'tcigąmi.

26. Nänabushu and Wīndigo.

Ningutingigu papimācągāmät īnābit iwiti ągämikistcigąmi awiya owâbąmān 'i^{e}i'^{u} pimācągāmänit, ā'pidcisa minditōwąn. Kāwīn kanagä ä'kōnīngitawitiyänit a'kōsisīwąn 'i^{e}i'^{u} mi'tigō^{e}. Ānīc, mīwąnini^{u} Wīndigo. Wägunänīwinän upīpāgimān: "Nicīmisa, wątcaka·ä·ā·nowąn kāmāmīdcitąmąn! Pämācagāmäyąn, woi^{i}!" ānīc, nāmā wāsa inäntąm Nänabucu.

Ā'pidcidąc unickimigōn Wīndigo Nänabucōwąn. "Kägä't māma'kātc. Kunigä, 'Nīnä'ta nimąnitōwi,' inänamutug 'a^{e}a'^{u} Nänabucu. Ąmbäsanō, ningagīwi'tągāmäba'tō." Kägä't mādcība'tō Wīndigo, ki'tciwība udōdi'tān imā pimācągāmänit īni'^{u} Nänabucōwąn. Wägunänīwinän äcitcängitiyä-

bushu to be heard crying exceedingly far out on the water. "There, that is on account of Nänabushu's failing to heed (my words)." So then softly began the Great Fisher to sing. When over he leaped, then back, as it did before, came (the shores of the sea) together.

Thereupon then Nänabushu came out of the water. Truly pleased was Nänabushu. "Ah, Great Fisher! really indeed you are a manitou. That perhaps I was the only manitou, was the thought I entertained heretofore. Accordingly you are to be older (than I).[1] Therefore shall I now leave you." Nänabushu then went his way along the shore of the sea.

26. Nänabushu and Wīndigo.

And once, while walking along the shore (and) looking towards the other side of the sea, he saw one passing along the coast, tremendously huge was the being. Nowhere near to his buttocks were the trees in their height. Well, of course it was Wīndigo. Like a fool he called aloud to him: "O my younger brother! upon the dry tail of a beaver did you ease yourself. You passer along the shore, halloo!" Well, at a safe distance away Nänabushu thought (he was).

Now, very angry was Wīndigo made by Nänabushu. "It is really absurd. Perhaps 'I am the only manitou existing,' may be Nänabushu's thought. Well, I will run round (to where he is), keeping to the shore." Truly off went running Wīndigo, in a very little while he arrived at the place where Nänabushu was coming along the shore. What did Wīndigo do but get down and lay with his bottom up. It was but a short while when up came

[1] The passage is given literally. The sense is, "being older, you are a greater manitou than I."

cing ‘a^{s}a$'^{u}$ Wīndigō. Nāgạtcigu cigwa pagạmācạgāmäwạn Nänabucōwạn. Cigwa owâbạmigōn; ānīn gä·i·cinạng awīya kītcängitiyäcinōn. Mīgu i^{u} ānawi·i·cigāsō‘tawāt omạdwäkạnōnigōn Nänabuco: “Ondās, a‘kawä, ninganawạtcīn ‘i^{s}i$'^{u}$ kīya$'^{u}$. Wäwīp, ontās.”

Ä‘tawā, Nänabucu ạnigāgīmōta‘tämo ạninā^{n}zi‘kawāt. Cigwa imā odōdisān; kägätsa mạngitcītīwạn, micicạgu ‘i^{s}i$'^{u}$ odä·i·ni. Ugạnōnigōn: “Nänabucu, mạnisän. Ninga·a·‘kawä·ạ·bwän ‘i^{s}i$'^{u}$ kīya$'^{u}$.”

Kägä‘t äjigu‘pīt Nänabucu mạnisät. Ä‘tawā, mōjạg mawi. Cigwasa nībiwa kā·u·‘kwā‘kwisi‘tōd īni$'^{u}$ misạn, ugạnōnigōn: “Mī·i·^{u} icibōdawän.”

Nänabucu äjibōdawät. Kā‘pōdawät uganōnigōn: “Nänabucu, mī·i$'$·^{u} ici·ạ·ntawâbạntạn ‘i^{s}i$'$wä käwạtabwānā‘kuyān ‘i^{s}i$'^{u}$ kīyawic. Ā‘pidci wänā‘kwa‘k, māgicā tạgitā‘kwitin ‘i^{s}i$'^{u}$ kiwīsäncis.”

Kägä‘t ạnimādcā Nänabucu. Ānīc mōcạg mawi, ä‘pītcisägisit. Ā‘pidcigu ‘i^{s}i$'$wä wayäninā‘kwạtinik ‘i^{s}i$'$wä mi‘tig umi‘kän, kayä i^{u} säsạgati‘kwạniwạninik. Äjimādcāt icāt äcimīnāt; ō·ō· udinān: “Tawa‘t, tawa‘t, tawa‘t!”[1] Ä·ī·nditcin ‘a^{s}a$'^{u}$ Nänabuco.

“Kāwīninawīn tagitā‘kwitin iwä kiwīsäncic? Bä‘kānạg iwä mi‘tig nạndawâbạ^{n}dạn, wänā‘kwạk.”

Ä‘tawā Nänabucu. Mīdạc gägät ạnimawit, pīnicigu wāsa ạnitạgucin. Pämägu ạnī·i·nābit, tä‘tiwä, cingusạn kībimiba‘tōwạn äjigạnōnāt: “Nistcīmi^{s}tcā, nīnip nōngum.”

[1] Tawa‘t, tawa‘t, tawa‘t! “Oh, oh, oh!” a masculine exclamation denoting anger, often applied angrily to dogs when in the way or when disobedient.

Nänabushu to where he was on the shore. Then (by Nänabushu) was he observed; what was he to see but somebody lying with bottom pointing up. Accordingly, when he made an attempt to hide from him, Nänabushu heard (Wīndigo) saying to him: "Come hither, wait, I want to make a small meal out of you. Make haste, come!"

Alas! Nänabushu began weeping silently on his way over to where (Wīndigo) was. Presently he came to where (Wīndigo) was; truly big was his anus, and in plain view was his heart. By him was he addressed, saying: "Nänabushu, go gather some fire-wood. I will first roast your body."

Truly then up from the shore went Nänabushu to gather fire-wood. Poor fellow! all the while was he crying. After he had piled up much fire-wood, he was addressed: "Now, do you kindle a fire."

Nänabushu then kindled the fire. After he had kindled the fire, he was addressed: "Nänabushu, now go you hence to seek for something which I can use for a spit to roast your old body on. (Let it be) very straight, else perhaps your old spleen might be forced out."

Truly away went Nänabushu. Now, all the time was he weeping, he was so scared. So a stick with a very big curve he found, and it had many twigs. Then he started going over to give it to (Wīndigo); this he said to him: "Oh, oh, oh!" [1] Such was the way Nänabushu acted.

"Would not your old spleen be forced out by that? For a different one do you seek, one that is straight."

Hapless Nänabushu! Thereupon truly off he went crying, (going) till he a long way off was come. And suddenly, while looking about as he went, why, here was a Weasel whom he addressed as it went running past: "My little brother, I am now going to die."

Kibi'tcisäwạn īni'^{u} cingusạn. Otā'tagạnābạmigōn äjigạnōnigut: "Nänabucu, wägunäc wâ·u·ndcinibuyạn?"

"A'tawā, mīginīni·i'·^{u} wī·a·'kawinawạtcīt wa^{s}a'^{u} Wīndigō 'i^{s}ī'^{u} nīya'^{u}. Kāwīnina kitānisāsī?" Äjigạnōnigut: "Nạmạdạpinạgu 'a^{s}a'^{u} Wīndigō?"

"Kāwīn, tcāngitiyäcin, micicạgo iwä utcīt, kayä 'i^{s}ī'^{u} utä."

"Nänabucu, mīnōtcisa ningawīkagwänisā. Mäskwạti dạc wīn kīgapạgusänimin kägō. Intawā dạc kīcpin kägō tōtawisiwạn kāwīn nintānisāsī."

Kīgitōwạn Nänabucōwạn: "Mäskwat kīcpin nisạt, tcipicạgäntạmạn 'i^{s}ī'^{u} kīya'^{u} kīga·i·ci·i·n." Äjikanōnint Nänabucō: "Mī·ī'·^{u} icipindōmun 'i^{s}ī'wä nīyawic."

Ā'tayā, kägä't minwäntạm Nänabucu. 'I^{s}ī'^{u} ạbwānā'k wänicicininik 'i^{s}iwä mi'tig ạntawâbạndạnk, kayä ā'pidci wänā'kwutinig; mīdạc 'i^{s}ī'^{u} kā'kīcka·ạ·nk. Änīji mādcītōt, käyābi kītcāngitiyäcinōn īniwä Wīndigōn. Ugạnōnān: "O·o·wä udạbwānā'kun." Mīdạc imā äjigitcibagwīt īni'^{u} cingusạn, panägu äni·u·tānawäsänit. "Ä'tawā, ạmbäsạnō kīni'tạm kīga·u·ji'tōn iyabwānā'k."

"Kāwīn," udigōn īni'^{u} Wīndigōn: "kinigu uji'tōn."

Nänabucu udōdā'pinān iiwä mi'tig; pitcīnạgigu wätā'pinạng ugạnōnigōn: "Kāwäsa, Nänabucu, ningi'tcisäsägitä·ä·. Nintigwā awiya uwīpa'kạndān 'i^{s}ī'wä nintä·ä·yāp."

Nänabucu ugạnōnān: "Käcitinä unakā'ku·u·tcin. Wäwīpigu ạpwän i^{u} nīya'^{u}. Kämā gayä wīsāsa'ku'kwātạmạn iwä nīya'^{u}."

In its flight stopped the Weasel. By it was he gazed up at when by it he was addressed: "Nänabushu, why are you going to die?"

"Alas! because a light meal does that Wīndigo intend to make of my body. Could you not kill him?" Then he was addressed by it saying: "And is the Wīndigo sitting down?"

"No, he lies with bottom pointing upward, and in full view is his anus, likewise his heart."

"Nänabushu, nevertheless I will try to slay him. And as a reward for myself I shall expect some kind of blessing from you. So, therefore, if you fail to do something for me, I would not kill him."

Up spoke Nänabushu: "As your reward for killing him, I will make you proud of yourself." Then was Nänabushu told: "Therefore do you put me in the bosom of your garment."

Ah, truly pleased was Nänabushu. The roasting-spit which he sought to find was of excellent wood and very straight; and that was what he had cut. When he went thither taking it to him, still yet was Wīndigo lying with bottom pointing up. He spoke to him, saying: "Here is your spit." Then it was that he pulled the Weasel forth from the bosom of his garment, and away whirled its tail as it flew in. "Oh, well! then do you take a turn at making a roasting-spit."

"No," he was told by Wīndigo: "do you make it."

Nänabushu took up the stick; as soon as he picked it up, he was addressed by the other saying: "Impossible, Nänabushu, my heart beats with great fear. It seems as if something is about to bite off the cord of my heart."

Nänabushu addressed him, saying: "Make haste and impale me upon (the spit)! Hurry and roast my body! Or, if you wish, you may fry my body."

Mīnawā kīgitōwaṇ: "Ē^{i}, kāwäsā, Nänabucu! kāwäsā kuca. Mī guca kägä't i·i'·^{u} wīwaṇänṫaṃān."

Nänabucu omā udaṇigā'kikābiwi'tawān. "O·o·o·, käcitinä unakā'ku·u·tcin!" inābit Nänabucu, äcikawā'kwitiyäsänit; mīsaṇgu 'i^{e}i'^{u} kägä't kī·a·ninibunit. Kānibunit pi·u·ndcisāgitcisäwaṇ cingusaṇ.

"Ä'tawā, nicīmisa! aṃaṇtcigic ā'pidci kä·i·cimāmōyāwakäntaṃōgubaṇänän? Intawāsa' ningawawäci·ā·." Nänabucu udōdā'pinān äcigīsībīga'wāt. Ā'pidcisa kā'pīnābāwaṇnāt, wägunänīwinän wâpāpigaṇaṇ unaṭawâbaṃān. Kāmi'kawāt nawaṭc utcāgiswān īni'^{u} wâbābigaṇaṇ. Ā'pidci kā·i·jiwâbickisinit kā'kīci·ā·t, mīdaċ 'i^{e}i'^{u} misiwä äciwawäci·ā·t cingusaṇ; waṇa'kwāno uma'katäwānawänān. "Ningataga kaġwätciba'tōn."

Kägä't cingus kagwätciba'tō. Ä'tiwä, kägä't picigänimu. Nänabucu uganōnān: "Mīsaġunā i^{u} äcimāmōyawaṃinān. Ninibunābaṇ cingus. Mīdaċ i^{u} kä·i·cināgusiyaṇ päpōngin ä'ta. Mīdaċ 'i^{e}i'^{u} mini'k kä·a·'kīwank kä·i·cināgusiyaṇ. Aṃbädaċ kaba'käwīnin." Nänabucu äjimādcīyācaġāmät 'i^{e}i'^{u} ki'tcigaṃi.

27. Nänabushu comforts his Grandmother.

Ningutingsa anipapimosät cigwasa udäbābaṇdān ō'kumisaṇ kāpi·u·ntcikaṇā'paṇ. Kägä't käyābi kī·a·'täni utcīmānini. Kägä'tsa minwäntaṃ Nänabuc tayōc 'i^{e}i'^{u} pimādisinit. Aṇigu'pītä·i·tāg maḍwämawiwaṇ: "Nōjis!" maḍwä-

Again he spoke: "Oh, impossible, Nänabushu! Impossible really! Perhaps, indeed, I am now growing unconscious."

Nänabushu then went up close and stood beside him. "Oh, do hurry and impale me upon (the spit)!" While Nänabushu looked on, then down to the ground fell (Wīndigo) with his bottom; thereupon truly was he dying. When he was dead, then out from thence came the Weasel running.

"How now, my little brother! Wonder what (I can do) so that he may be very thankful! Therefore then will I paint him." Nänabushu took him up (and) then washed him in water. After he had made him thoroughly clean, what should he do but seek for white clay. After he had found it, whiter still he burned the white clay. After it was made exceedingly white, then he had it finished, whereupon all over he painted the Weasel; at the end of the tail he painted it black. "Now, just you try and see how you run."

To be sure, the Weasel started running. Oh, how really proud he was! Nänabushu spoke to him, saying: "Therefore in this manner do I render thanks to you. I was dying at the time, Weasel. And that is the way you shall look only in the winter-time. And as long as the world lasts, this is the way you shall look. Therefore I now take leave of you." Nänabushu then departed, keeping along the shore of the sea.

27. Nänabushu comforts his Grandmother.

Once, while travelling along, he came in sight of where he had left his grandmother. To be sure, there still was her canoe. Truly pleased was Nänabushu that she was still alive. When he went up from the shore, at that moment he caught the sound of her voice crying: "O

·i·nạtämowạn. Änida'pābit 'iᵉi'wą̈ ändānsiwit, kuniginīn, kīcingicinōn, ämi'kwān kigicinōn. Nänabucu äjikanōnāt: "Nō'kō, nintạgwicin."

Kā'kwābatawạngā·i·gänit 'iᵉi'ᵘ utämi'kwānini upī·a·pạgitōni. "Cicī, mạtci·ạ·nimōg! Ningīgagwānisạgänimāg īgi'ᵘ mạtciwâbicäcīwicạg wīnanāpagānsumiwāt."

Äjikạnōnāt mīnawā: "Nō'kō, kägä't kuca nintạgwicin." Nänabucu ōmā äni·i·jipīndigät; udạni·u·di'tinān. "Nō'kō, kägä't kucagu nintạgwicin." Wägunänīwinän wäwänigu udābi'tōtcīnān, ā'pidcigu wīnisiwạn, kayä imā uskīcigunink mi'tāwangōwiwạn. Mīdạc äjisāgisi·ā·t Nänabucu ō'kumisạn, ạgạmīng ijiwināt. "Nō'kō, intawā misawä kabingwācāgitōbinin." Kägä't wawīngä ugi'tcikunayä·ā·n; äcikisīyābāwạnāt, ā'pidcigu upini·ā·n. Kā'pīni·ā·t äji·i·jāt äntāt. Ka'kina ucki·a·yi·ī·n ubīsi'kōnān. "Nō'kō, mī·i'·ᵘ icikīwätā imā äntānsiyạng." Mīsa' kātạgwicinuwāt ändāwāt ugạnōnigōn ō'kumisạn: "Nōcis, kāwīn wīn nimpa'kạdäsī. Maga'kuckwämạg päjik nạnta wâbạntcikän, mī·i·mā^{n} tcimi'kạmạn wänicicing wīsiniwin."

Nänabucu uga'kikipitōn 'iᵉi'ᵘ mạga'kuckwämạg. Ä'tiwä, ānīn kä·i·cinạnk picicig 'iᵉi'ᵘ pimitä kayä wīyās! "Nō'ko, kägä'tigu kīgaminowīsinimin." Nänabucu mīsạnā iᵘ pitcīnạg minowīsinit.

my dear grandchild!" was the sound of her voice crying. When he went up (and) peeped into her little dwelling, lo, there she lay, by a spoon she lay. Nänabushu then addressed her, saying: "O my grandmother! I am come."

Dipping up some ashes with her spoon, she threw them toward (the speaker). "Begone, vile creature! I thoroughly loathe those wicked martins that wish to sadden me."

Then he spoke to her again, saying: "My grandmother, in reality have I come." Nänabushu at that moment went on in; he went over and took hold of her. "My grandmother, in reality have I come." At last he put his arms tenderly around her waist, and she was very unclean, and there in her eyes was sand. Thereupon out of doors Nänabushu took his grandmother, to the shore was where he took her. "My grandmother, therefore entirely of all your clothes will I strip you." Really of every single piece of clothing he stripped her; then by washing he made her clean, and very clean he made her. After he had made her clean, then he went home. With clothes all new he dressed her. "My grandmother, now let us return to the little place where we dwell." And so when they were come at their home, he was addressed by his grandmother, saying: "My grandchild, I am not hungry myself. In one of the birch-bark boxes do you search, for there will you find some food that is nice."

Nänabushu ripped open the birch-bark box. My! what should he behold but a vast store of grease and meat! "My grandmother, in truth, shall we be well supplied with food." Nänabushu then for the first time in a long while ate a hearty meal.

28. Nänabushu swallowed by the Sturgeon.[1]

Mīsa′ äjitibi'kạtinik; weyābạninig ayạbi ändānsiwiwāt. Abā'pic nāwa'kwänig ugạnōnān ō'kumisạn: "Nō'ko, kanabạtc ningacacigạtạb. Kāwīninā wäwäbạnābān kitayāsīn?"

"Nōjis, kägä't nintaiyān."

Ā'tayā, kägä't minwäntạm Nänabucu. "Nō'kō, ạmbāsa niwīwäwäbạnābī. Intawā i[u] kitcīmān ningayābạtci'tōn." Nänabucu äjipōsit micawạgām äji·i·cāt. Ā'pidci micawạgām kā'tạgwicing, ānīc ki[s]'tcigạmi, "Mīsa′ omā kädạcigwāgwāskwäpitcigäyān," i'kido. Nänabucu ubōna'kạtōn 'i[ẹ]i′[u] umīgiskạn; kāmica'kīsänik mādcī·ạ·m:

"Micīnạmägwä, pinawä'kuntci·ạ·n i'ku'käya[u].
Micīnạmägwä, pinawä'kuntci·ạ·n i'ku'cäya[u]."

Mīdạc i·i·mā na·i·tāg ayāt a[ẹ]a′[u] micīnạmägwä. Māmwä'tcidạc imā unowängigạnig mīsa imā siniguskāgut. Käga'pi ingutci ānu·i·cā, mīsa′ untcita 'i[ẹ]i′[u] siniguskāgut 'i[ẹ]i′[u] migiskạn. Käga'pīsa ogạnōnān ạdi'kamägwạn:[2] "Adi'kạmäg, ạmbāsạnō, nawatantama′[u] Nänabucu iwä wäwäbanābān."

Kägä't äcinawatatạnk 'i[ẹ]i′[u] uwäwäbanābānini. Ki'tciwīckāni 'i[ẹ]i′[u] owäwäbạnābān. Äjiwī'kubidōt, "'Ā'tā, mīsa′ mīsa′, mīsa′ wā'tiyān!" Cigwa omō'kibinān ạdi'kạmägwạn. "Isä,[3] kāwīn kīn kīnantawänimisinōn! Kīwīnantān 'i[ẹ]i′[u] wäwäbanābān."

[1] For other versions see Nos. 7, 29, 61.

[2] Ạdi'kamägwan, "white fish;" literally, "caribou fish."

28. Nänabushu swallowed by the Sturgeon.[1]

And then night came on; on the morrow he remained idle at their little home. And when it came noon, he spoke to his grandmother, saying: "My grandmother, perhaps I shall grow weary with being idle. Have you not a hook and line?"

"My grandchild, to be sure, I have one."

Oh, truly pleased was Nänabushu. "My grandmother, therefore do I wish to fish with hook and line. Accordingly your canoe will I use." When Nänabushu got into (the canoe), then out to sea he put. When very far out on the water he was come, for it was the sea, "Here is where I will fish with my hook and line," he said. Nänabushu cast his hook into the water; when it touched the floor (of the sea), he began singing:

"O big sturgeon! come swallow me, here is my decoy.
O big sturgeon! come swallow me, here is my decoy."

And so at that very place the big sturgeon happened to be. And it was there that he felt a rubbing on the cheeks (by the hook). At last away he tried in vain to go, but exactly as before he felt the rubbing of the hook. Then finally he spoke to the Whitefish,[2] saying: "O Whitefish! please seize that bobbing (hook) of Nänabushu's with your mouth."

Truly then it seized that bobbing (hook) with its mouth. There was a hard pull on the bobbing (hook). When he pulled on it, "Ah, that's it, that's it, that's what I want!" Presently he drew the Whitefish to the surface of the water. "Bah![3] I don't want you. You befoul the bobbing (hook)."

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[3] Isä, "Bah!" an exclamation of reproach; with most Ojibwa dialects it is uttered only by the feminine sex.

Kägä‘t intawā upạgidạndān ‘iᵍi′ᵘ wäwäbạnābān. Intawā äjikīwät ạdi‘kạmäg. Cigwa ạnitạgwicin. Micīnạmägwän äjikakwätcimigut: “Ānīntạc ä‘kitut?”

“Kā, ‘Kiwīnạntān iᵘ wäwäbạnābān,’ i‘kitō Nänabucu Micīnamägwä yä‘ta ninạntawänimā.”

Mīsa keyābi onowängikạnig sinigwisänig ‘iᵍi′wä uwäwäbanābānini. Ā‘pidcisa umiguckātäntān micīnạmägwä. “Tạga, kīn, nạmägus, awinawạtạntạn.”

Tōkisäni iᵘ wäwäbạnābān. Äjiwī‘kubitōt Nänabucu uwawäbạnābān, mīsa′ nāsāo ā‘kitut: “Mīsa wā‘tiyān.” Omō‘kibạnān īni′ᵘ nạmägusạn. “Isä, kāwīn kīn kinạntawänimisinōn! Kīwinạntān ‘iᵍi′ᵘ niwäwäbạnābān.”

Mīnawā ubạgitạntān nạmägus. Äjimādcāt; tägwicing udōgimāmạn uganōnigōn. “Ānīc ä‘kitut?”

“Kāwīn kuca kīn kinantawänimisinōn. Micinạmägwä yäta ninạntawänimā.”

Mīsa ‘i′ᵘ ingutci äji·i·cāt micīnamägwä. Kāwäsa ugacki‘tōsīn pa‘kān tciwäwäbạnābinit. “Ācimādcisawīna·a′·ᵘ Nänabucu! Mini‘k ningitạcī‘kāg wīnicki·i·t!” Nänabucōwan unawatantamawān iᵍiwä uwäwäbạnābānini.

Nänabucu mīgu iᵘ äjiki‘tcīwibitōt iᵍi′ᵘ wäwäbạnābān. Inābit micawagām, minisäns inäntạm wändcimō‘kibīnik. Mīnạngwạna iᵘ ucigwạnāni īni′ᵘ micīnamägwän. Cigwasa ningutingigu pạnägu kāsāswänik u‘tawạgạn. Mīnạngwana iᵘ kōgạmigut mīgu iᵍiᵘ kigitcīmān. Mīsạgu a‘pạn äciwạnäntạnk; wī‘kāsa mi‘kawi. Mä‘kawit, “Wâginugāning nintaiyā,” inäntạm. Inābit, icpiming ki‘tcimaskimut ạgōtänik;

Truly, therefore, (the Whitefish) let go from his mouth the bobbing (hook). And so back home went the Whitefish. Soon he came home. By the big Sturgeon was he asked: "And what did he say?"

"Oh, 'you befoul the bobbing (hook),' said Nänabushu. 'It is the big Sturgeon I want.'"

And so once more against his cheeks rubbed the bobbing (hook). Very much was the big Sturgeon annoyed: "I say, you, Trout, go seize it with your mouth."

There was a gentle pull on the bobbing (hook). As on his bobbing (hook) Nänabushu pulled, so the same thing as before he said: "This is what I want." Out of the water he pulled the Trout. "Bah! you are not the one I want. You befoul my bobbing (hook)."

The Trout was the next to let go from his mouth the bobbing (hook). Then he departed; when he got home, by his chief was he asked: "What did he say?"

"You are not the one I really want. It is only the big Sturgeon I wish."

Thereupon away went the big Sturgeon. He found it impossible to make (Nänabushu) fish elsewhere with his hook and line. "Confound that Nänabushu! He has been pestering me so long as to anger me!" He then seized hold of Nänabushu's bobbing (hook) with his mouth.

Nänabushu thereupon held tight to the bobbing (hook). As he looked out over the broad sea, an island he thought was appearing on the surface of the water. But it happened to be the tail of the big Sturgeon. Then of a sudden there was a continuous ringing in his ears. It happened that he was being taken down into the water together with his canoe. And so straightway he lost his wits; after a long while he came to. When he was revived, "In a circular place am I," he thought. While looking around, up overhead a huge bag was hanging; it hap-

mīmīgu iᵘ äcimąmāsi'kānik. Mīnawā iwiti inābit wä'kwāyaī awiya owâbąmān tącika'kawatąbinit. Äcipąsigwīt Nänabucu; äciwąnabī'tawāt, äjikanōnāt: "Ä'tawā nîcīmisā, ānīndąc äci·a·yāyąn?"

Agāwāgu pimādisiwąn. Cigwa kīgitōwąn: "Nänabucu, mīsa kayä kīn kī'kuni'k aᵍa'ᵘ micinąmägwä."

"Abā'pinisiwâgąn!" inäntąm Nänabucu. "Ąmbäsąnō, wīndąmawicin ānti kā'tąciguni'k."

"Kāwīnīnąc; iwiti nawäyā'kwucink cingwā'k mī·i·witi ayāwāt īgi'ᵘ wacackwätōwąg;[1] mīdąc iwiti änäntawäyāmbän; piniwäpąmągwā īgi'ᵘ wacackwätōwąg, nibī'kängidąc pąngicinōg īgi'ᵘ ucackwätōwąg; mīdäc 'iᵉi'ᵘ nātagwanä·ō·nągitwā mīdąc imā kīnawątąmit micīnąmägwä. Nänabucu, ąmbäsa', kīgawīndąmōn. Mīginīni iᵘ ödäᵉ käyągōtänig. Ąmbäsąnō, kīcpin äyäwąnän 'iᵉi'ᵘ mō'komän, paciba·ä·muʷⁱ."

Nänabucu dąc udaiyän iᵘ mō'kumän. Wägunänīwinän pąngī ąjitca'ka·ą·mawāt.

Mądwägīgitōwąn micīnąmägwąn: "Kägä't nisäsägitä·ä·."

Nąwatcidąc änigu'k ubaciba·ą·mawän 'iᵉi'ᵘ udä·i·ni.

Mīnawā mądwägīgitōwąn: "Kägä't nimäni'käg 'aᵉa'ᵘ Nänabucu kī'kunąg." Mądwäkąnōnimāwąn: "Kāwäsa, kīdāwīskīwigusī waᵉa'ᵘ Nänabucu. Kägä't mątcī·i·ciwäbisi Nänabucu."

Wägunänīwinän äjibabacipa·ą·mawāt 'iᵉi'ᵘ udä·i·ni.

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[1] Wacackwätōwąg, "cones;" it is also the name of the leathery hard shell-like

pened to be in motion. Again while looking yonder at the other end he saw some sort of a creature seated, swinging back and forth. Then up rose Nänabushu to his feet; taking his seat beside him, he then addressed him, saying: "My poor little brother, and what is the matter with you?"

And barely alive was the other. Presently he said: "Nänabushu, and so you too have been swallowed by the Big Sturgeon."

"(That is) dreadful!" thought Nänabushu. "Please tell me where it was you were swallowed."

"Oh, it was over yonder; where a pine hangs out over the water is a place where there are some cones;[1] it was there I climbed, searching for them; I bit off the cones, letting them fall, and into the water they dropped; and so when we were hauling them ashore by canoe was the time that the Big Sturgeon seized me with his mouth. Nänabushu, come, I will give you some information. Behold, that is his heart which hangs from up there! Please, if you have a knife, do pierce it."

Now, Nänabushu possessed a knife. And so what did he do but give the heart a gentle prick.

Then was heard the voice of the Big Sturgeon saying: "Really, I am afraid in my heart."

So harder still (Nänabushu) pierced his heart.

Again was heard the voice of him, saying: "Truly in discomfort am I for having swallowed Nänabushu." Then was heard the voice of some one addressing him: "Why, you would not be free of harm from Nänabushu. Truly a baneful being is Nänabushu."

What should he do but stab away upon the (Big Sturgeon's) heart.

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fungi found on various trees, the poplar in particular; it may be that is what is meant here.

Änigu'k mạdwägīgitōwạ^{ẹ}: "Ä^{ẹ}, mīsā'pạnä kīnibut kitōgimāminān! Ānīc kägītōtawạnk? Mādcīnạcinā tākacki·ā·tcipimādisit. Intawāsagu mānu mī·i′·^{u} kä·i·ci·ạ·yaguntcing."

Kumāgu ya'pī äji·ā·bōskạntcisät.

Ānīc mī cigwa kī'ki'känimāt Nänabucu kī·ā·bōckạntcisänit, äjigạnōnāt wādạbimādcin. Ānīc ạdcitạmōn īni′^{u} wâdạbimāt, mīwạninī^{u} kayä wīn kā'kunigōgubạnän īni′^{u} micinạmägwän 'a^{ẹ}a′^{u} ạdcitạmō. Mīdạc a'pī äjikīgitut Nänabucu: "Ạmbäsạnō i·i·mā nō'kumis utạgạmīming tawī·i·ci·ạ·gwaiya·a·gu wa^{ẹ}a′^{u} micīnamägwä; ningaki'tciminwäntạm."

Mīsa′ gägä't na·i·tāg 'i^{ẹ}imā äci·ạ·gwaiyā·a·gunīt. Ningutingigu ā'pidci mạmātcisäwạg. "Mīmāwīni i^{u} kīmicạgāmäyā·u·gut," udinān īni′^{u} ạdcitạmōn. "Tạga, mī·i′·^{u} kä·i·cibạgutcīnạg." Ānīc ānawigu kinwābi'kạtini i·i·wä omō'kumān. Nänabucu äjimādicwāt, ki'tciwī'kā ubạgunäcwān. Ạbā'pic bägunäcwāt oganōnān ạdcitạmōn: "'Ā'ā^{u}, ạdcitạmō, sāga·ạ·n."

Kägä't äjisāga·ạ·nk 'a^{ẹ}a′^{u} ạdcitạmō, kayä wīn Nänabucu äjisāga·ạ·nk. Kāsāga·ạ·nk, utcīmān usāgisi'tōn. Mīsa cigwa änici'kupīt, äjipīndigawāt ō'kumisạn. A'pī kā'pīndigawāt īni′^{u} ō'kumisạn, äjikanōnāt: "Nō'kō, mīsa′ i^{u} kīnisạg 'a^{ẹ}a′^{u} micīnạmägwä. Ạmbäsạgu awimādcīnamä'kän."

"Nōjic, kāwīn kạnabatc kitānisāsī 'a^{ẹ}a′^{u} micīnạmägwä."

"Kāwīn kuca ạnicā kīwī·i·nisinōn. Naskä kuca nāzibītā, mī·i·mā tciwâbamạt."

Loud sounded the voices of them, saying: "Yea, gone is our chief now dead! What can we do for him? It is difficult to be able to bring him back to life. So therefore he may just as well be left to drift upon the water."

It was some time before (the Big Sturgeon) came up to the surface of the water.

Well, now, when Nänabushu learned that (the Sturgeon) was come up to the surface of the water, then he spoke to the one by whom he sat. Now, it was the Squirrel by whom he sat, for it was the Squirrel that had been swallowed too by the Big Sturgeon. And so then Nänabushu said: "Pray, yonder to my grandmother's landing-place let the Big Sturgeon drift; I shall be greatly pleased."

And so truly that was precisely the place where it drifted ashore. And by and by they were much shaken up. "It is possible that he has drifted ashore," he said to the Squirrel. "Now, therefore, will I open him at the belly." Of course rather long was that knife of his. When Nänabushu was cutting him with the knife, he was a long time cutting a hole through the body. By the time he had made a hole through him with a knife, he addressed the Squirrel, saying: "Now, Squirrel, do you go outside."

To be sure, then out went the Squirrel, and Nänabushu too went outside. When he had gone out, he then took out his canoe. And so when on up from the shore he went, he entered into where his grandmother was. After he had gone into where his grandmother was, he then spoke to her: "My grandmother, now have I slain the Big Sturgeon. So please do you go dress the Sturgeon."

"My grandson, you could not possibly slay the Big Sturgeon."

"Why, not a whit am I deceiving you. Just let us go down to the water, and there shall you see him."

Kägä't 'a^{e}a'^{u} mindimōyä äjināzibīt, ā'taiyā, ki'tcigīgō^{n}yan.

"Nō'kō, mīsa wa^{e}a'^{u} känamä'kānat."

"Mī·i'·^{u}, nōjis kä·i·cinamä'kānag."

29. Nänabushu, the Sweet-Brier Berries, and the Sturgeons.[1]

Weyābaninik äjimādcāt Nänabucu, sāga·i·ganing odōdisā 'i^{e}i'^{u} anicinābä^{e}; kuniginīn, ininiwan kayä wīwini; nīciwa^{e} kwīwisänsa^{e}, unīdcānisini. Päjikidac pa'kān i'kwäwan ningutci imā tāwan, ā'pidcisa usāgī·i·gōn īni'^{u} ininiwan. "Kägä'tsa, Nänabucu, ambäsa, wīwin imā a^{u} i'kwä."

"Nicīmisā, kāwäsa nintā·i·cictcigäsī. Kāwīn pō'tc kabäya·ī· nintāwīwisīnan kīcpin wīwiyān."

"Nänabucu, mānōgu, täbwä'tawicin."

"'Ā^{u}, mīsa i^{u} täbwä'tōnān." Mīsa' kägä't wīdigämāt īni'^{u} i'kwäwan.

Ānīc, mī·i'·^{u} cigwa anitagwāgininig; kayädac päpa'kān tāwag, ānīc mamawadisitiwag īni'^{u} ininiwan. "Mīsa cigwa tcimādci'taiyank 'i^{e}iwä tcinōtcigī^{n}gō^{n}·i·wäyank." Ānīc kägä't äjinōtcigī^{n}gō^{n}·i·wäwāt, adi'kamägwa^{e} ki'tcinībiwa unisāwa^{e}. Ānīc adcidagōnā'ku'käwag. Ā'pidcisa nībiwa unisāwa^{e}. Ningutingigu äcikackatininig 'i^{e}i'mā ändacikī^{n}gō^{n}·i·käwāt; mīsā'pan kīkackatininig 'i^{e}i'^{u} sāga·i·gan. Äbāpic kākackatininig, "Ambäsanō," i'kito Nänabucu: "intawānā kīni'tamawā kīga·a·mwānānig īgiwä kīdatcitagōtākaniminānig."

Sure enough, when the old woman went down to the water, why, (there was) a great fish.

"My grandmother, this is the sturgeon which you are to dress."

"Very well, my grandson, then will I dress the sturgeon."

29. Nänabushu, the Sweet-Brier Berries, and the Sturgeons.[1]

When the morrow came, then off started Nänabushu; at a lake he came upon some people; lo, there was a man and his wife; there were two boys, their children. And there was one other woman who lived in another place, very much was she loved by the man. "To be sure, Nänabushu, come, do you take to wife the woman yonder."

"My little brother, I could not possibly do it. Not even for a brief period of time could I have her for a wife if I should marry her."

"Nänabushu, never you mind, but do as I tell you."

"Very well, then will I do as you say." Thereupon truly he married the woman.

Well, it was now getting well on into the autumn; and (Nänabushu and his wife) lived apart from (the other family), but they visited back and forth with the man. "It is now time for us to set to work getting fish." Now, to be sure, when they went to get fish, whitefish in great plenty they killed. Now they made a rack to hang them with head down. Ever so many they killed. And once the place froze up where they were fishing; accordingly all frozen up was the lake. Seeing that it was frozen, "Come," said Nänabushu; "on that account let us first eat up those (fishes) of yours which we have hung up with head down."

[1] For other versions see Nos. 7 (p. 49), 28 (p. 207), 61 (p. 467).

Ānīc, mīgu i^{u} gägä't äcictcigäẇāt. Kumägu ä'pītcibibōninig äjigitąmāwāt, mīdąc ä'ta wīnawā ugī^{n}gō^{n}·i·miwā. Cigwasa mādcā 'a^{ę}a'^{u} īnini; änitągwicing wänāgucininig; ä'tawā, kuniginīn kā·u·ndcikusinigwän. Mīdąc awinini äcigąnōnāt īni'^{u} wīwąn: "Mīmāwīni i^{u} kąnabątc tcikitcinōntāyābąniciyąng. Intawāsa mīnōtc ningakīyusä." Ānīc kägä't äjikīyusät, kāwīnsa kägō uni'tōsīn. Kägä't sąnągątini; wī'kā'ku päjik pinäwąn upīnān. Käga'pīgu pa'kadäwąg. Ningutingigu kāwīn kanągä ōpīnāsīn īni'^{u} pinäwąn. Mīsa' gägä't äjipa'kadäwāt. Intawādąc ugini^{ę} unąntunäwāwān. Mīsąnā 'i^{ę}i'^{u} ugini^{ę} äjiąmwāwāt, wänkitci cigu kawąnāntąmōg.

Ningutingidąc minawā äjimādcāt papānąndawīginīwät ā'pidcigu kisināni kayädacigu gī'kątci. Sāga·i·gąning äjimądābīt. Mīdąc imā änāsąmā'täwąninig äni·i·jāt ā'pidcigu umi'kawā^{ę} 'i^{ę}i'^{u} ugini^{ę}. Ānīc papągiwāyānäckimutācing udąnibīnawā$^{n ę}$. Ningutingigu ąnipimācągāmät, pāmāgu kägō nwāntąnk mądwäsininig imā mi'kwąmīng. Äji·i·nābit kägō k·ī·ą'täni. Wägunänīwinän niminā'ku nā^{n}zi'kank; payäcwābąndąnk, kuniginīn pikwa'k ma'ku'tawągąn äsawäwink! Äji·o·dōdā'pinąnk wīwāwânbąndąnk, pāmāgu awiya wändcikanōnigut: "Tawa't, tawa't! Kīnina kīpi'kwa'k wätā'pinąmąn?"

Äjikąnōnāt: "Kāwīn, ąnicāgu niwīwâbąndān." Papa'kiwis äjikanōnigut: "Kigī'kątc māwīn."

Well, that was what they truly did. And later in the winter when they ate them all up, there still remained the fish (of Nänabushu and his wife). Then off went the man; he arrived at where he went [1] in the evening; alas! he found that they must have moved camp. Thereupon the man spoke to his wife, saying: "There is a doubtful chance if we shall be able to live through the winter. Therefore on that account I will hunt for game." So truly off on a hunt he went, but he could not kill anything. To be sure, it was a trying time; once in a long while he fetched home only a single ruffed grouse. And at last they were in want of food. Then by and by not even a single ruffed grouse did he bring home. Thereupon they were truly hungry. So on that account for sweet-brier berries they went to seek. Although they had sweet-brier berries to eat, yet by degrees were they starving.

And another time when he set out to seek for sweet-brier berries, the weather was very cold and he was shivering. Out upon a lake he came. And so when he went along yonder sunny side, in abundance he found the sweet-brier berries. Now, into a miserable cloth bag he put them. And by and by, while going along the shore, he suddenly heard the sound of something fall yonder on the ice. When he looked, something was there. Thereupon he went out upon the ice, going up to where it was; when he got a near view of it, lo, (it was) an arrow feathered with the ear of a bear! As he started to pick (the arrow) up to examine it, all at once by some one there was he addressed: "Hold, hold! Is the arrow yours that you are picking up?"

Then he spoke to the being: "No, I only wanted to look at it." Pilferer then was addressed: "You are cold, no doubt?"

[1] At the place where he and Nänabushu had been in camp together.

"Kägä't ningī'kątc."

"Tąga, kąbōtawąnin, intigu kigī'kątc." Kägä't nādagā-'kōwąn pōdawäwąn. Kāki'tcibōtawänit, a·ī·ta ickutäng cingobīn uda'pąginäni; kayä dąc gagītciwąn mądwägīgitō-wąn: "Ba'kiwis, kāwīnina kitāmīdcisīnąn īni'ᵘ nintącigąnąn?"

"'Āᵘ, ningamīdcinąn." Opi·ā·cawagāmäwäpina māgōn. Äjiwâbandānk, kuniginīn, kāskąmi'kwānowąn! Ānīc ā'pidci pa'kadä, mīdąc 'iᵉi'ᵘ äcimīdcit. Udānuwī·i·ckwąntānąn. "Kägu'!" udigōn; "mānōgu ga'kina mīdcin."

Mī cigwa kīcī'tānit, kīmäckwątcipīta'kisinänit. Cigwa pasigwīwąn, "Pa'kiwis, wägunän 'iᵉi'ᵘ kāpinōndąmąn?"

"Kā, uginīg. Kägätusagu nimpa'kądämin. Mīnā īgi'ᵘ wâąmwąngitwā."

Kuniginīn, upimi·u·tā'pinąmini 'iᵉi'ᵘ umackimut, pītawai-ya·ī· kā'tąnīnąminit; äcisīgwäbinānit, a'pąnä tcätcatcīpān äcipąngicininit udōginīmaᵉ. "Ä'tawā, ugī·i·nigā·ā·ᵉ 'iᵉi'ᵘ unīdcānisaᵉ!" inäntąm. Ąniniminā'kowąn ąnita'kunąminit 'iᵉi'ᵘ umackimut; kīmądwäsigwa·i·gäwąn.

Kuniginīn, inābit, kąnąwâbamāt udącimōckina·ā·ni 'iᵉi'mā umąckimutāng īni'ᵘ mi'kwamīn. Ugąnōnigōn Pa'kiwis; ąmbä, niminā'ku Pa'kiwis. "Ąmbäsa', wīpisintawicin wâ·i·-ninān, mīgu gägä't i·i·ᵘ tcipa'kadäyąn kīcpin nōndawisiwąn kä·i·ninān. Pa'kiwis, ąmbäsąnō! ompiwąnän waᵉaᵘ mi'kwąn. Ōwiti dąc wagä'kwāgąmīwąnk mī·i·witi kä·ą·ba'tōyąn; o·o·māgu tciniminā'kuyąn, mī·i·mā awiya kīganōntawāg tcibībāgimi'kwā: 'Ä'ä'ēⁱ, Pa'kiwis! Kungwā·u·'k! Wägunäc

"Indeed, I am cold."

"Well, I will build you a fire, for it seems that you are cold." Truly, then on the ice went the other towards the shore to build the fire. When he had a great fire going, then right into it he flung some balsams; and as he was taking off his moccasins, he was heard to say: "Pilferer, would you not eat those stockings of mine?"

"Very well, I will eat them." He had them flung over to him from across the fire. As he looked at them, lo, there was the dried tail of a beaver! Naturally he was exceedingly hungry, and therefore he ate (it). He tried in vain not to eat it all up. "Don't!" he was told; "you must eat it all."

Now, when he was ready, he put on the moccasins of the other. When he rose to his feet, "Pilferer, what is that you are carrying on your back?"

"Oh, sweet-brier berries. Really we are in want of food. Those are what we are going to eat."

Lo, the other went over and took up his bag; on the inside between two layers he got hold of it; when out he poured them, forthwith in every direction fell his sweet-brier berries. "Oh, how ill he treats his children!" he thought. Then out on the ice went the other, carrying in his hand the bag as he went; then was heard the sound of him (chopping on the ice).

Lo, as he looked, he observed him filling up his bag with the ice. By him was the Pilferer addressed; accordingly out on the ice came the Pilferer. "Hark! do you listen to what I intend to tell you, for surely you will go hungry if you do not heed what I tell you. Pilferer, listen! do you put upon your back this pack of ice. And over toward this other end of the lake is the way by which you are to run; for as you go by this place on the ice, then will you hear them yelling at you: 'Halloo,

pämōndąnk?' Iwiti dąc ąnigu'pīyąn mi·i· a'pī käbōni·i·'kwā. Kāwīn kīgawâbąmāsīg īgi'^{u} käbimini·i·ca·u·'kwā. Tcīgaya·ī· dąc ändāyäg tcikistciwānątināg, mī·i·wä känąntawâbandąmąn. A'pīdąc wâbandąmąn, mī·i·mā kä·i·cinīsątciwäyąn. Ugidā'kidąc kī·i·caiyąn, mī·i·mā kä·i·cipągitciwäba'kāmąt. Kägu' wīn pīyābąnābi'kän. Gikicäpidąc mī·i·^{u} tcipīcāyäg 'a^{g}a'^{u} kimindimōimīc. Aiyängwāmisin, kägu' wīn babīni'tawici'kän. 'Ā'ā^{u}, mī·i·^{u} cigwa tcimādcība'tōyąn."

Niminā'kuba'tō Ba'kiwis. Äjikaski'tōt änigu'k mādcība'tō. Ā'taiyā, tcibągamānimątini. Awiya onōntawā^{g} pīpāginit: "A'ä'ē^{i}, Ba'kiwis pimiba·i·wä! 'Ā'a'^{u}, kungwa·u·k!" Pąnägu kābitcīnguskwānik. "U^{g}, u^{g}, u^{g}, kungwa^{g} wätä!"

Ā'taiyā! mīdąc kägä't mādcība·i·wät. "Intigwa cigwagu ningagungwa·u·gu," änäntąnk. Cigwa ubäcwâbąntān 'i^{g}i'^{u} a'ki. A'pī tä'ku'kātąng a'ki, awänibąn awīya; mī·i'·^{u} kī'pōni·i·gut. Ąnibąbimusät, udąni·ą·ntawâbandān 'i^{g}i'^{u} tcīwānątināni k. Cigwa gägä't owâbąndān; änī·i·jinīsątciwät. Tägwucing ugidā'ki, äjibągitciwäba'kāmāt īni'^{u} umi'kwamīmąn. Kāwīn kąnagä a'kawä ābąnābisī. Änicikīwät. Tägwicing äntāwāt, ä'tawā wīwąn nąmądąbiwąn kayä 'i^{g}i'^{u} unītcānisa^{g}. Ā'pidcisa pa'kadäwa^{g}. Ugąnōnigōn wīwąn: "Ānīnā? Intigwadäci'ko ubīnābąnīn uginīn, kitinänimininābąn."

(there is the) Pilferer! Give him a push! What is he carrying on his back?' And when you go up from yonder shore, then will you be left alone by them. You will not see them who are to pursue after you. And nigh the place where you live is a great depression in the ground, so for that you are to seek. And when you see it, then from there shall you descend the slope. And when to the summit (again) you get, then there shall you put down your pack. Look not behind you. Then in the morning hither shall come you and your old woman. Do you be careful, pay heed to what I have told you. Now, then, it is time that you were off on the run."

Over the ice went the Pilferer running. With all the speed he was able he started running. Ah, what a gale there was behind (him)! Somebody he heard calling aloud: "Halloo, the Pilferer is fleeing by! Come on, give him a push!" And forthwith rose the din of ice cracking. "Hu, hu, hu, hu, let us give him a push!"

Ah! thereupon he truly started fleeing. "It seems as if I shall now be given a push," he thought. Presently he was in close view of the land. When he stepped upon land, gone were the beings; accordingly he was left alone. As on his way he walked, he kept looking for the place where there was a great depression. In a while, sure enough, he saw it; then on down the slope he went. When he came on the (other) summit, he put down his pack of ice. Not a moment did he wait to look back. Then on his homeward way he went. When he was come at home, there sat his poor wife and those children of his. Very much were they in want of food. He was addressed by his wife saying: "How is it? It seemed that it was his wont to bring home sweet-brier berries, in such manner have I been thinking of you."

Äjikanōnātwīwan: "Kägu′ ningutinō inäntạgän, gạnạbạtc mạnidō nindānucawänimik."

Mīsa′ pīnic kā·i·cikawicimowāt. Kāwīn kägō umīdcisīnāwa^{ɛ}. Mägwägu tibi'kạdinik unickā Pa'kiwis. Äjikanōnāt wīwạn: "Mindimōyä, unickän."

Gägä't mindimōyä unicikā.
"Babī^{s}'tcīn taga, mādcātā, päcu′ imā kīga·i·cämin."

Mīsạgu cigwa ạnimādcāwād. Cayīgwa udäbābandānāwa imā ki^{s}tciwānạtinānik. Änisāgạtciwäwāt, ä'tawā, ānīn kä·i·cinạnk Pa'kiwis! Ā'pidci mōckinäbīni 'i^{ɛ}'i′^{u} ki^{s}tciwânạtinān. Ä'tiwä, pạnägu nạmäwa^{ɛ} käsägicigwạnäninit. "Naskäginīn, mindimōyä^{n}! 'Ā'ā′^{u}, agwāwäbinātānik." Kumāgu mini'k udạgwāwäbināwa^{ɛ}. "'Ā'ā^{u}, mindimōyä, kayä kin mini'k käkaskōmạtwā pimiwạnän." Äcō·o·ciwạni'kānāwāt, cigwadạc äjikīwäwāt äjipīndigäwạnäwāt ändāwāt. Kägä't mōtcigisiwa^{ɛ} 'i^{ɛ}'i′^{u} unītcānisiwā. Mīsa cigwa äjitcībā'kwäwāt. Kā·i·ckwāwīsiniwāt, "'Ā'ā′^{u}, ạmbädạc kägät awiagwāwäbinātānig."

Mīdạc kägä't äjimādcāwād. Cigwasa umādcī'kawāwa. Ānawi guca, ki'tcinībiwa udạgwācimāwa^{ɛ}. Kāwīn kạnagä ubacinạnāsiwāwa, kạbägīcig udāwanāwa, i·i·mā äntāwāt ināwạnāwāt. Mīsa cigwa agwāwānā'kukäwāt. Anicāwäwạg ānīnt ạgwạtcing udạgōnāwa^{ɛ}. Abā'pic kā'kīcī'tāwāt, ānīc mī·i′·^{u} cigwa′ Nänabucu kī'kitạmwāt 'i^{ɛ}'i′^{u} ugī^{n}gō^{n}·i·ma^{ɛ}. Wägunänīwinän äcimawạticiwät 'a^{ɛ}a′^{u} Nänabucu. Ānīn

Then he spoke to his wife, saying: "Take no thought whatever of that, for maybe by a manitou am I really to be blessed."

And so time passed on till they lay them down to sleep. Nothing had they to eat. And while it was yet dark, up from bed rose the Pilferer. Then he spoke to his wife, saying: "Old woman, do you rise up from bed."

To be sure, the old woman rose up from bed.

"Put on your moccasins now, let us be going, a short way over there will we go."

And so then away they started on their journey. In time they came within sight of the place of the great basin. When they came out upon the summit, why, what was the Pilferer to behold! Very full of water was the great basin. Why, nothing could be seen but the tails of sturgeons sticking out. "Just look, old woman! Come, now, let us fling them out!" So a certain number of them they flung out. "Now, then, old woman, as many as you can carry do you make up into a pack." When they made up their packs, then they returned, carrying their burdens into where they lived. To be sure, pleased were their children. And so then they cooked some food. When they had eaten, "Now, then, therefore let us in good earnest go fling them out of the water."

Thereupon truly they departed. Presently they were at work on them. Oh, but a vast number of them they drew out of the water! By no means did they get anywhere all of them, all day long were they hauling them, over to where they lived they hauled them. Thereupon they then set to work making a rack (to hang the fishes on). They removed the scales from some (which) they hung up out of doors. By the time they were done with their work, then it was that Nänabushu had eaten up all his own fish. What should Nänabushu do but go for a

kä·i·cinąnk änipīndigät! Nänabucu äjikīgitut: "Ä-ä-ä-ē^{i}, mīdcisasī'kisī! Kāwīninąc wīni i^{u} kigīgä'tāsī. Āntidąc ō·ō· kā·u·ntcinānątwā ogō^{u} nąmäwąg?"

"Mīgu i^{u}, nīdcisazī'kisī, i·i·mā nintōta·i·bāninānng mī·i·mā kā·u·ndcinąnąngwā īgi'^{u} nąmäwąg."

"Ąmbäsa, ki'kino·ą·mawicin ānīn äjictcigäyąn 'i^{ę}i'^{u} nisątwā."

"Kā, pisānisągu kī'pīmina'kwä 'a^{ę}a'^{u} nimindimō·i·mic. Mįdąc 'i^{ę}i'^{u} kā'kīci'tōd pīmina'kwān, mīdąc 'i^{ę}i'^{u} nīn ni'tąm kā·i·jimādci'taiyān kī·u·ci·ą·g 'a^{ę}a'^{u} wâ·u·mi'tcigīyān. Mīdąc 'i^{ę}i'^{u} kā'kīci·ą·g nindōnda·i·bāninānng mī·i·wä nawątc ningīmi^{s}tcā'tōn 'i^{ę}i'^{u} nindōnda·i·bāninān. Mīdąc imā māmwä'tcidąc kigicäp kigi'tcibōtawä 'a^{ę}a'^{u} nimindimōyäyim. Kā·i·cita'kubicit 'i^{ę}i'^{u} pīmina'kwān; kāta'kubicit, kā·i·ciba'kubīyān. Kumāgu a'pī änitągwicinān nąmä niwâbama. Äcipacipawak, äcitō'tō'kābigibitōyān 'i^{ę}i'^{u} pimina'kwān; äcikitcitābācit 'a^{ę}a'^{u} nimindimō·i·mic. Misā'pī kānisąk 'a^{ę}a'^{u} nąmä. Mīnawā kā·i·ckwā·ą·wasoyān, mīnawā kā·i·jipa'kubīyān. Mī·i'·^{u} kąbägījik kā'tōtąmān. Mīsągu i^{u} wändcinąmä'käyāng. Nänabucu, ninkąckika·o·ninān ąnita'kun."

"Ō^{u}, mīsa' i^{u} kägąbägījik kä·i·cictcigäyān," i'kitōwąn īni'^{u} Nänabucōwąn. Mīsā'pąn ąnikīwänît. Pitcīnągiku änibā'kintänąng Nänabucu ^{ę}iwändāwāt, ogąnōnān wīwąn: "Mindimōyä, kigäkōmin. Ąmbäsąnōgu awimādcībīmina'kwän, mīsa nangwana wīnawā odōntaibāniwāng wändcinąnāwāt 'i^{ę}i'^{u} nąmäwa^{ę}. Kägä't kāwīn kīgapa'kądäsīmin kīcpin kącki'tōyąn 'i^{ę}i'^{u} tcibimina'kwäyąn."

"Kägä't ningakacki'ton 'i^{ę}i'^{u} tcibimina'kwäyān," udigōn

visit. What was there for him to behold as he went entering in! Nänabushu then spoke up: "Why, why, why, my old friend! You are getting just the kind of food we like. Now, where did you kill these sturgeons?"

"Why, my old friend, yonder from our hole in the ice was where I killed these sturgeons."

"Oh, do you teach me how you did to kill them."

"Why, simply to work making some cord set this old woman of mine. Thereupon, when she had finished with the cord, I then in turn began making what I should use for a spear. And so when I had finished it, I then enlarged the size of our water-hole. Accordingly, on that very same morning did my old woman build a great fire. After that she bound me with the cord; after she had me bound, then down into the water I went. When I arrived, after some little time on the way, I saw a sturgeon. When I speared it, I then jerked upon the cord; then out my old woman drew me. Now, that was when I slew the sturgeon. After I was warmed by the heat of the fire, then again down into the water I went. And that was what I did all day long. And that was the way we fished for sturgeon. Nänabushu, (the one that lies across) our doorway do you take as you go."

"Why, this is what I will do throughout the whole of every day," said Nänabushu. And then straightway home he returned. As soon as Nänabushu drew open the entry-way of where they lived, he spoke to his wife, saying: "Old woman, we have some food given us. Now, please do you set to work making some cord, for it is the truth that from their water-hole was where they killed the sturgeons. Really we shall not be in want of food if you can make the cord."

"Truly, I shall be able to make the cord," he was told

īni′ᵘ wīwạn. Ānīc, mīsạgu cigwa ṃindimōyä unạbit pimina'kwät; kayä wīn Nänabucu odōci'tōn ạnit. Wäyābạninik mīsa cigwa kī'kīci'tōwāt kayä 'iᵉi′ᵘ pīmina'kwān. Mīsạgu cigwa kigicäp. Mīnōtc mādcāwạg īni′ᵘ wīwạn: ā'pidci kisinäni. Abā'pic cigwa tägwicinowāt i·i·mā udōnta·i·bāniwāng, a'kawä ogagagwätcimān īni′ᵘ Pa'kīwisạn: "Ānīn, nītcisasī'kisī, kä·i·cictcigäyān kīcpin nībiwa ạninisạgwā?"

"Tayā, pisānigu tabāswāwāg."

Ạbā'pic Nänabucu kāki'tcibōtawät, mīsa′ cigwa pa'kubīt. Ä'tawā, mīnōtc ki'tcikisinäni. Wīwạn kāsạgisitäyābinikānigut, Nänabucu äjipa'kupīt. Kumägu a'pī änitạgwicink, nạmäwạn owâbạmān; Nänabucu äjipacipa'wāt, utō'kibitōn 'iᵉi′ᵘ ubimina'kwānim; äjigitcitābānigut īni′ᵘ wīwạn. Kägä't minwäntạm nạmäwạn nisāt. "Ä'tiwä, kāwīn bā'pic nindaiyānicī'tạⁿzī kạbägījik." Mīnawā kā·i·ckwā·a·wasut, äjipa'kubīt. Mīsa′ käyābi nạmäwạn wâbạmāt, äjipacipa'wāt. Mīsa′ käyābi tō'tō'kipitōt 'iᵉi′ᵘ pīmina'kwān, mīnawā äcikitciwäbinigut īni′ᵘ wīwạn. Mīsa′ käyābi nạmäwạn nisāt, mīdạc kägä't ninwändạnk 'aᵉa′ᵘ mindimōyä, kayä 'aᵉa′ᵘ Nänabucu.

Ānīc Pa'kiwis ạnicā ugī·ā·gwạntcimāᵉ ạnāmibīg iᵘ nạmäwaᵉ, mīyä'ta nīⁿj, ā'pidci kayä mämānātisinit iᵘ nạmäwaᵉ. Mīnawā ānupa'kupī Nänabucu, kāwīn kägō owâbandạⁿzīn. Ā'pidci ä'kwạnābāwät, intāwā äcimōckạmut. Mīnawā äji·ā·wasut, käyābāwasut pa'kubī mīnawa. Mīdạc kägä't wâsa′ ānu·i·cāt. Ā'pidci äyä'kwanābāwät, intawā äcimōckạmut.

by his wife. Well, then it was that the old woman sat down to work making cord; and Nänabushu too made a spear. When the morrow came, then they were done with their work and with the twine. It was now morning. Determined were he and his wife to go: it was exceedingly cold. At the time when they came to their water-hole, they waited first to inquire of the Pilferer: "How, my old friend, am I to do in case I should happen to kill heaps of them?"

"Why, they are easily dried."

When Nänabushu had a great fire going, then into the water he went. Oh! it was extremely cold. When by his wife he was bound at the feet, then Nänabushu went into the water. When he was come, after some little time he saw a sturgeon; when Nänabushu speared it, he jerked on the line; then was he drawn up by his wife. Truly pleased was he to kill a sturgeon. "Why, not a moment will I stop all the day long." After he was warmed by the fire, then again he went into the water. And so another sturgeon he saw, which he speared. And so when again he jerked upon the line, then again was he drawn out by his wife. Accordingly, when another sturgeon he slew, then really pleased was the old woman, and Nänabushu too.

Now, the Pilferer, by the way, had put back into the water some sturgeons, only two, but sturgeons that were very ugly looking. Again into the water went Nänabushu, but to no purpose, for he did not see anything. When he stuck it out to the very last breath, accordingly, then up to the surface he came. Again was he then warmed by the fire. After he was warmed by the heat of the fire, he went into the water again. Thereupon truly a long way off he went, but without result. When he had gone to the end of his breath, thereupon up to the surface he

Ä'tawā! ā'pidci kī'kạtābāwä. "Āwạş intawā kīwätạ," i'kitu Nänabucu.

Äjikīwäwāt. Kumāsạgu mini'k udānukīpimamāwa^{s} 'i^{s}i'^{u} unamämiwā'. Ạbā'pic ka'kitạmwāwāt, mīsa' cigwa' Nänabucu wīni'tạm pa'kadät. Ningudingigu nạntawikînīwä, ạgāwāgu upīnā^{s} 'i^{s}i'^{u} ugini^{s}. Ā'pidcisa' kāwīn unisitu'kāgusī a^{s}wi'kwä; wänkitciciku pa'kadäwạn īni'^{u} wīwạn. Ningutingigu mādcā Nänabucu ubabagiwayānäckimut 'i^{s}i'^{u} kāwuna'pitōd. Äni·i·jimādcāt, ā'pidcisa' kisinäni. Cigwasa' ạninantawikinīwä, pāmāgu ningutingigu sāga·i·gạn mätābīt; ā'pidcisa kīnugạmäni. Ạnāsamā'tänk inaka'käyā ạnī·i·jā. Äniwä'k udạnimī'kawā^{s} ugini. Ä'tawā! ā'pidci kī'kạtci. Ningutingigu ạnipimācạgāmät, pāmāgu kägō nwäntạnk mạdwäsininik i·i·mā mi'kwạming. Äji·i·nābit, kägō owābạndän. Äjiniminā'kut, pi'kwa'k kī·a·'täni ma'kutạwạgạn äsawäwint. Nänabucu käcitinä omạmōn. Äjigintcitāwāgunänạnk, pāmāgu känōnigut awiya: "Nänabucu, kīna 'i^{s}i'^{u} kībi'kwa'k?"

"Äye^{s}, nīnsa, nicīn, nimbi'kwa'k."

"Kāwīn wīn kī·i·'kitusī a'pī Papa'kiwis cäwänimạg."

"Kägä't kāwīn nīn nindōbi'kwa'k osīn, nicī^{n}."

"Nänabucu, kigī'kạtc māwīn."

Tayā! Nänabucu ugi^{s}tcikạnawâbạmān. Ogạnōnān: "Ạciwinän kigī'kạtc! Nindạbwäc kuca."

"Ta'wa't, ta'wa't, ta'wa't! Kāwīn kuca wīn kī·i·'kitusī Pa'kiwis a'pī cäwänimạg."

came. Poor fellow! he was very much chilled by the water. "Off for home now let us go!" said Nänabushu.

Then back home they went. And in the course of time they ate up their sturgeons. And by the time they had eaten them up, then was when Nänabushu had a turn at being hungry. And once while looking for sweet-brier berries, only a few of them he fetched home. Scarcely any nourishment from them did the woman get; continually hungrier became his wife. So once away went Nänabushu after tying his old wretched bag of cloth secure. As he started forth on his way, it was extremely cold. In a while he was going along in search of sweet-brier berries, when all of a sudden out upon a lake he came; very long indeed was the lake. Along by way of the sunny side he went. But a few sweet-brier berries he found along the way. Poor fellow! he was so very cold. Now, once while going along the shore, there was a sudden sound of something that he heard fall on the ice. When he looked, he saw something. When he went out on the ice, there was an arrow feathered with the ear of a bear. Nänabushu at once took it. As he shoved it into the snow, he was suddenly addressed by some one saying: "Nänabushu, is that your arrow?"

"Yes, my little brother, it is my own arrow."

"That was not what the Pilferer said when I blessed him."

"Really, it is not my arrow, my little brother."

"Nänabushu, you must be cold."

Ah! Nänabushu was closely observing him. He spoke to him, saying: "How can you say that[1] I am cold! Why, I am sweating."

"Come, come, come! the Pilferer certainly did not say that when I blessed him."

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[1] Aciwinän, "How can you say that," ... an adverbial expression. It might be put in this form: "The idea that" ...

"Ictä, kägä't ningī'kạtc!"
"'Ā^{u}, Nänabucu, kạbōtawin."
"'Ā^{u}, pōtawacîcin." Kägä't äcinātagā'kut Nänabucu.

Äcipōdawänit. Kā'ki'tcipōdawänit, ä·ī·tawickutä cingubī uda'pạginäni. "Ạmbä, Nänabucu, awazun."

Tā'tayā! Nänabucu äji·ā·wazut.
Cigwasa′ tajikagī^{s}tcīwạn kayä tacigītạcigạ näwạn. Äcikanōnigut: "Tạga, Nänabucu, mīdcin īni′^{u} nindạcigạnan."

"Ä^{n}, aciwīnän 'Mīdcin'! Nindạnimucuwīna kämīdciyän īni′^{u} gitạcigạnạn?"
"Ta′wa't, ta′wa't! Kāwīn kuca wīn kī·i·'kitusī Pa'kiwis a'pī cäwänimạk."
"Ictä, kägä't ningamīdcinạn."
Kägä't ubī·a·'pạgidōni. Kumiginīn, kāskami'kwāniwạn! "Nänabucu, kägu′ wīn ckwạntangän."

Nänabucu mīgu imā wạnimō'k kā·u·ndcipīdōmut. Cigwasa äjimādạntcigät a^{s}a′^{u} Nänabucu, kuniginīn, tapimipasigwīwạn udōdā'pinạmini 'i^{s}ī′^{u} umackimut. "Nänabucu, wägunäni·i·^{u} kā'pimōndạmạn?"
"Kā, uginīg kuca kāpimōmạgwā."
Udạtcitwäpinäni, pạnägu tcätcatcīpän pạngicinō.

"Tawa't, tawa't! Kwä'tcinantawīn kīga·ī·nigā'tā. Ānīn wīni i^{u} wändcitōtạmạn?"

"Nänabucu, pisān ayān. Kāwīn wīn kī·i·'kitusī a'pī Pa'kīwis cäwänimak." Āniniminā'kōwạn kīmạdwäsikwa·i·gäwạn. Mīdạc i·i·mā pīna'wānit umickimutāng īni′^{u} mi'kwamīn, "Nänabucu, ạmbäsa′, pisindawicin! Kīcpin papạni'tawiyạn, mī·i′·^{u} kāwīn kīgawâbạnicizī. Umbōm wa^{s}a′^{u}

"Why, yes, to be sure I am cold!"

"Very well, Nänabushu, I will build you a fire."

"Good, build me a fire." Truly then over the ice towards the land went Nänabushu.

Then the other built a fire. After he had a big fire going, then on both sides of the fire he piled the balsams. "Come, Nänabushu, warm yourself!"

Ah! now Nänabushu warmed himself.

Ere long the other took off his moccasins and removed his stockings. Then by him was (Nänabushu) addressed: "Now, Nänabushu, do you eat those stockings of mine."

"Indeed, why should you say to me, 'Eat them!' Am I a dog, that I should eat those stockings of yours?"

"Come, come! The Pilferer really did not say that when I blessed him."

"Why, yes, of course I will eat them."

Truly, the other flung them over to him. Lo, it was the dried tail of a beaver! "Nänabushu, do not leave any of it uneaten."

Nänabushu thereupon secretly put some away in the bosom of his garment. When Nänabushu began eating, lo, the other rose upon his feet (and) picked up (Nänabushu's) bag. "Nänabushu, what were you carrying upon your back?"

"Why, only some sweet-brier berries was I carrying."

The other turned (the bag) upside down and let them spill, and straightway in every direction they fell.

"Stop, stop! There is a chance that you will do (us) harm. Why have you done that?"

"Nänabushu, do you keep silent. The Pilferer did not say that when I blessed him." Then out over the ice he went (where) he could be heard (chopping). And so when out there he was putting the ice into the bag, "Nänabushu, come, do you listen to me! If you fail to heed what I say, then you will not live through the winter.

mi'kwạm, awä'kwāgạm kīga·i·ciwạnänạn. Omā tciniminā-'kuyạn, päcu' ạnitạgwicinạn, 'ä'ä'e', Nänabucu kägō ubimōntān — ā'ā'u, kwungu·u·'k!' kīga·i·ni'tạm. Kägu' ābanābi'kän. A'pī mīcạgā'kuyạn kāwīn käyābi kīga·i·ni'tạⁿzī. Mīdạc iwiti, tcīgaya·ī· ändäyäg, tci·a·ninạntawâbạntạmạn tciwānạtināg. Mi'kamạn dạc, mī·i·mā nīsạtci'u känī·i·jaiyạn. Kī'kīcāmạtciwäyạn mīnawā, mīdạc 'iᵉi'u kä·i·cipạgitciwäba-'kāmạt 'aᵉa'u mi'kwạm. Kägu' wīn ābanābi'kän. Pāmādạc kigicäp kīgapīnāpim 'aᵉa'u kimindimō·i·mic. Mīsa 'iᵉi'u cigwa' tcipa'käwīninān."

Äciumbīwạnät Nänabucu, äjimādcāt, anigu'k mādcī'ba'tō. Päcugu tägwicing awīya ōnōndawāᵉ: "'Ä'ē'ē'i, wägunān Nänabucu pämōntạnk? A'ā'u, kwunku·u·'k!" Tā! mīdạc kägä't änigu'k mādcība'tō. Käkäcitinägu päcu' pitcīngwuskwāni. "Intigu mī'pī kägā kwugwa·u·kuyān," inäntạm Nänabucu. Wägunäniwinän äjipạgitciwäba'kāmāt īni'u umi'kwạmīmạn. "'A'ā'u, kwungu·u·'k!" i'kito Nänabucu. Ä'tawā! wäntạgu kägät kägō owâbandaⁿzīn. Mīnawā umbīwạnä. Kwätcigu mäjagā'kuba'tōd, mīnawā ubạgitcwäba'kāmān. "'A'ā'u, kwungu·u·k!" i'kitō. Pa'kitä·i·gä īni'u umi'tigwābīn, kāwīn kägō owâbandaⁿzīn; pạgwanạgu icipapa'kitä·i·gä. Mīnawā udōmbiwänänạn īni'u umi'kwạmīnạn. Mīsa' cigwa äcimicạgā'kut, äni·i·cigu'pīt; kägä't unạntawâbạndān tciwânatinānik. Kägä't omi'kān 'iᵉi'u wānạtinānig.

Put upon your back this ice, (and) to the other end of the lake shall you carry it. As you go hence over the ice, when a short distance on your way you have come, then, 'Halloo, there! Nänabushu has something upon his back — come on, give him a push!' you will hear. Do not look back. When you get across the ice to the shore, no longer will you hear the sound. And then over there, nigh to where you live, you should seek for a great depression in the earth. And when you have found it, then down the hill should you go. When you come out upon the summit again, then you should put down your pack of ice. Do not look back. And not till in the morning shall you and your old woman go to look. Therefore now shall I leave you."

Then up Nänabushu lifted his pack, as he departed with all speed, he started running. And when a short way he was come, he heard (various) ones: "Halloo, there! what is Nänabushu carrying upon his back? Come on, give him a push!" Ah! and then, to be sure, with all speed he started running. And of a sudden close by rose the din of roaring ice. "It seems that now am I nearly pushed over," thought Nänabushu. What should he do but lay down his pack of ice. "All right, give him a push!" said Nänabushu. Poor man! not a single thing did he really see. Again he took up his pack. The instant he gained the shore from the run over the ice, again he laid down his pack. "Very well, give him a push!" he said. He swung to hit with his bow, but nothing he saw; and blindly did he strike to hit. Again he took up his pack of ice. Thereupon, when he came off the ice onto the shore, then on up inland he went; truly he sought for the great depression in the earth. To be sure, he found the hollow space. In time, when he was come at the top the hill, he put down his pack.

Cigwasa kāta'kwāmatciwät, ubągitciwäba'kāmän. Äji·ā·bąnābit, panägu nąmäwa^{ę} kāsābīnit. `Äni·i·cikīwät. Ąni·i·jipīndigät ändāwät, "Ā'tawā, wâbąng kīganamä'kāmin. Kägä't pā'tąnīnowąg namäwąg kāwâbamągwā."

Mīsa' äjitibi'kąt'inik. Näyāgigu unickā. Nänabucu Äjikanōnät wīwąn: "Ąmbägickänā unickän. Kānąntakīn kīki'kändan^{ę}zīn tcinamä'käyąn?"

Äjimādcāwät ijāwät iwiti kāwâbąmät 'i^{ę}i'^{u} nąmäwa^{ę}. Kuniginīn, a'pī änisāgatciwäwät, ānīn kä·i·cinąmowät? Wändcitągu kā·i·ska'tänigwän 'i^{ę}i'^{u} wānątinā! Inābiwät, iwiti ā'pidci nāwątinäng päjik kī·ą·biwąn īni'^{u} pikwā'kuctigwąnänamäwąn. Agāwägu nąbōpīwägąmisowąn ānukabācimāwät. Ä'tawā! kägätsa mindcinawäzi 'a^{ę}a'^{u} mindimōyä. Nänabucu kąnōnā: "Indąckā kägō kigīpąbīnitāmitug."

Ä'tawā! wändągu gägä't ä'pī'tąnātamowät. Kāwīn wī'kā kägō ubīdōsīn ānukī·o·sät Nänabucu. Ningutingigu ogąnōnän wīwąn: "Ąmbäsa', unąpi'tōn mackimut 'i^{ę}i'^{u} käbabāmiwąnäyän. Mīnōtc nīawinantawi·u·kinīwä." Äjimādcät Nänabucu. Äniwä'k udąnimi'kawā 'i^{ę}i'^{u} ugini^{ę}. Cigwasa ąni·u·nāgucinini. "Kāwīn kąnągä intawā nindākīwäsī," inäntąm Nänabucu.

30. Nänąbushu and the Wolves.[1]

Ningutingigu sāga·i·gąn omądā'kun. Äjimādcī·ā·dągā'kut, wąbigąmänig päcwâbandąnk, awiya owâbąmän pimādagā-

[1] See Series 1, No. 7, p. 49.

On looking back, (he saw) vast numbers of sturgeon moving about in the water. Then on his homeward way he went. As he went on into where he (and the others) lived, "Hurrah! to-morrow will we fish for sturgeon. Truly, many are the sturgeons I saw."

And so night came on. And before it was time, up from bed rose Nänabushu. Then he said to his wife: "Do please rise up from bed. Do you not know that you are going to fish for sturgeon?"

Then they departed to go to the place where he had seen the sturgeons. Lo, when they came out upon the summit, what were they to behold? Why, completely dry must the basin have become! As they looked, yonder in the very centre of the basin lay but a single, large, round-headed sturgeon. And scarcely any soup did it make when they tried to cook it. Ah! but truly disappointed was the old woman (at not getting more sturgeons). Nänabushu was addressed: "No doubt but that you must have failed to heed what was told you."

Alas! by degrees then were they really starving. Never a thing did Nänabushu fetch home when he went out in vain to hunt. And once he spoke to his wife, saying: "Well, tie up the bag which I will carry as I wander from place to place. In spite of ill luck, I will go seek for sweet-brier berries." Then departed Nänabushu. A few sweet-brier berries he found along where he went. Then was the evening coming on. "Not at all, as matters stand, would I go back home," thought Nänabushu.

30. Nänabushu and the Wolves.[1]

Now, by and by he came out upon a frozen lake. As he started forth on the ice, as nigh to the narrows of the

[1] For other versions see Nos. 8 (p. 73), 9 (p. 85), 44 (p. 373).

'kupa'tōnit; āca mīnawā, nīwiwa^{s}. Kuniginīn, ma·ī·ngana^{s}! Äjipīpāgimāt: "Ni^{s}tcīmi^{s}tcā, a'kawâ, kawâbąminiṉim!"

Kägä't kīpitciba'tōwa^{s}; äciwawänąbinit ąninäsi'kawāt. Äjigąnōnāt: "Nītcisasī'kizī, ānti äcāyäg?"

"Kā, o·ō′·witi, kīcika'tikwąning, mī·i·witi äcāyāng. Nībinunk ki·ą·sąntcigōbąnig ogō′^{u} kitōcimąg, ki'tci·a·yābän ugīnisāwâbąnīn. Mīdąc iwiti äcāyāng."

"Ä'tiwä, mī gayä nīn iwiti äcāyān, kīcika'tikwąning, — mīsa′ 'i^{s}i′^{u} tci·ą·niwâwītcīwinaguk."

Ānīc, mī·i′·^{u} cigwa wunāguciniṉig.

"Ānīc 'i^{s}i′^{u}, Tcītcīgwänowis,[1] ąninanta·u·ninamāsiwan, māgicā takisinā tibi'kąt. Tąga, kimicōmä·i·wā tąni·ą·ntō·u·ninąmā."

Ānīc, mīsa′ gägä't Nänabucu aninąnta·u·ninamāt. Käwäsā ni'tāwusäsī, ānuwītcīwāt 'i^{s}i′^{u} ma·ī·ngąna^{s}. Äjikąnōnint Nänabucu: "Ąmbäsinō, äntōtąmängigu pimiba'tōyāng, mī kayä kīn kätōtąmąn."

Tāyā, kayä wīn tōtąm. Ānīc mīdąc i^{u} käwīn kägō 'i^{s}i′^{u} osō, mīdąc 'i^{s}i′^{u} wīnąg 'i^{s}i′^{u} wäsowāt. Käwīn kąnagä nōmąg cigwa ąnimaskawā'kwatiniṉig.

"Kägä't mīmäwīni i^{u} tcīnibut kimicōmänän, maskawā'kwątiniṉig 'i^{s}i′^{u} wīnąg. Intawā kīcō'tōwātā." Mīdąc 'a^{s}a′^{u} päjik ma·ī·ngąn ubī'tawajān[2] äciwīwa'kwäpitcigā'tänig.

[1] The name by which one of the young Wolves was called.

lake he drew, he saw some one running past over the ice; then some more, four of them. Behold, (they were) Wolves! Then he called aloud to them: "O my little brothers! wait, I wish to see you."

To be sure, they came to a sudden halt; then they sat down, while he went up to where they were. Then he spoke to them, saying: "My old friend, whither are you going?"

"Oh, over here, for the place of cedar boughs, is where we are bound. Last summer did these nephews of yours make a cache there, a great bull (moose) they killed then. Now, that is the place (for which) we are bound."

"Why, that is the place, too, for which I am bound, — to the place of cedar boughs, — so therefore it is my wish to go along with you."

Well, it was then evening.

"Now, Thin-Tail,[1] do you go find a place where to camp, for perhaps it will be cold in the night. I say, let your uncle find a place where to camp."

So thereupon, truly did Nänabushu go to find a place to camp. Not at all was he familiar with (their way of) travelling, as he tried going along with the Wolves. Then was Nänabushu told: "Come, as we do when we run along, so in like manner should you do too."

Ah, and he did the same. Naturally, there was nothing in the way of a tail, therefore his penis was what he used for a tail. It was but a very little while before it was frozen stiff.

"Surely now without doubt will our uncle die, for that his penis is frozen stiff. Therefore let us warm it for him." Accordingly, with the top blanket[2] of one of the Wolves was it wrapped about the head. And very awkward was his aspect as he tried in vain to run along. In time he

[2] Referring to the tail of a wolf.

A'pidcigu wasi'tāwināgusi ānupimiba'tōd. Cigwasa′ umi'kān ā'pidci tabinawānig. "Mīsa′ omā tcinibaiyạng."

"Ē^{i}, kāwäsa′, kitāgī'kạtcimin."

"Tạga, kīn Tcītcīgwānowis," īnimāwạn īni′^{u} a'kiwa^{n}zī ma·i·ngạnạn.

Gägä't mīdạc 'i^{e}i′^{u} nạntukabäcit ā'pidci omi'kān änāsạ·a·maninig. "Mīsa′ omā tcinibāyạng." Ānīc mīsạn utō'kwākuwäbinānan.

"'A'ā′^{u}, Nänabucu, pōdawän," inā Nänabucu. Ānīc misa′ Nänabucu ānawibōtawät. A'kawä kīci'kisạgōn ugīcibāwäbinān. Äjiganōnint: "Nänabucu, ānīnnā äntōtamạn wī'pōtawäyạn? Nackäsa, kanawâbạmicin äntōtạmink wâpōdawängin." Kuniginīn, īni′^{u} a'kiwä^{n}zī ma·ī·ngạnạn pāsigwīwạn, u'kwā'kwisininig īni′^{u} mīsạn äcipācitcikwāskwạninit; mīsa′ ickutä äjipiskā'kunänik.

Cigwasa′ tibi'kạdini, äjikawicimut Nänabucu. Ä'tawā Nänabucu! ā'pidci nōndāgusi, ä'pi'tcigī'kạtcit.

"Ictä, kimicōmānān mīmāwīni·i′·^{u} wīkawạtcit, intawā pī'tawacä·i·'k,"

Päjik pa·i·jīnānawäninit.

Wībạgo ạmạtcibīso. "Cī, kägätsa o^{u} ạnimwānowic nindạbwäckāgun!" Ānīc wībạgu mīnawā gī'kạtci. Äjinōndāgusit, "Ānīnta, pī'tawacä·i·'k mīnawā kimicōmä·i·wā."

Päjik äjigīkitut: "Ingutci kuca ugī·a·'pagitōn ānubī'tawacä·ạ·g." Kägä't mīnawā pa·i·cī·i·nānowäninit īni′^{u} ma·ī·nganạn.

Mīdạc nā i^{u} äjiwâbạninig. Cigwa kigicäp äjikạnōnint Nänabucu: "Nāwa'kwäg mī·a·'pī kä·u·di'tamạng 'i^{e}i′^{u} ạsạntcigwạn."

found where there was excellent shelter from the wind. "Now, here is where we will sleep," said Nänabushu.

"Why, impossible! we might be cold."

"I say, you, Thin-Tail, (go look for a camping-place)," thus to one said the old Wolf.

It was so that when he looked for a place to camp, he found a place that was exceedingly windy. "Here is where we will sleep." So a great pile of fire-wood he heaped on.

"All right, Nänabushu, do you kindle the fire," was told Nänabushu. So accordingly Nänabushu tried in vain to kindle the fire. He first tried twirling a piece of cedar wood. Then he was addressed: "Nänabushu, how do you go about it when you want to make a fire? Just look, observe me (and see) the way it is done when fire is made." Behold, the old Wolf then rose to his feet, (and) over where lay piled the heap of fire-wood he leaped; thereupon the fire blazed up.

It was now getting night, when down to sleep lay Nänabushu. Poor Nänabushu! he was heard making a very loud noise, he was so cold.

"I declare, our uncle no doubt is about freezing to death, therefore put another cover over him."

One then laid his tail over him.

In a little while he became awake because of the warmth. "Oh, how really much am I made to sweat by this confounded tail of a dog!" So in a little while he was again cold. When he was heard making a noise, "Why, put another cover over your uncle," (said the old Wolf).

One then spoke up: "Why, off he flung the cover when I tried to put it over him." Truly again the Wolf laid his tail (over him).

And so by that time it was day. Then in the morning was Nänabushu addressed: "By noon is when we shall arrive at the cache."

Äjimādcāwāt, udānāng pimusäwąg īni′ᵘ wīda‘kiwäⁿzīyąn mōjąg unīgānī·i·gōn. Ningutingigu ugąnōnigōn a‘kiwäⁿzī ma·ī·nganąn: “Nänabucu, ąmbäsąnō, intawā, kägu′ usowā-‘kän i·i·wä kīnąg, osām mācimāgwąt. Intawāgu äcictcigä-yąmbąn mī·i·ᵘ icictcigän tcipimusäyąn.”

Nänabucu mīsa′ gägä‘t äcictcigät, mīsa′ pitcīnąg minopimusät. Ā‘pidcigu udibi·ā· ‘iᵉi′ᵘ ma·ī·ngana[ᵉ]. Cigwasa tagwicinōg asąntciguning. Āca tana‘kamigisiwa[ᵉ] mōna·ą·minit ąsąntcigun. Ogąnōnigōn wīta‘kiwäⁿzīyąn: “Nänabucu, mīsa cigwa tciwīsiniyąng. ‘A‘ā′ᵘ, wītci·i·wän tcimō‘ka·a·sąndcigung.”

Kägä‘t Nänabucu wītcī·i·wä ‘iᵉi′ᵘ mō‘ka·i·gādänig ąsąntcigun. Cayīgwa owâbandānąn Nänabucu. Ä‘tawā, wątōpā‘kunisagōn kayä ‘iᵉi′ᵘ anągä‘kwąn kätāwąnānit. “Tawa‘t, tawa‘t, awänänīwinänąg ugōᵘ! Mī·i′·ᵘ kāwīn wīn wī‘kā mīdcisīm īni′ᵘ mi‘tigucąn!”

“Nänabucu, kägu′ ikidu‘kän. Näskä pitcīnąg kigicäp, kīgaminowīsin.”

Pangī minā ‘iᵉi′ᵘ udōpā‘kunisąg kayä iᵘ ąnagä‘kwąn. “Kägu′ wīn nōntātibi‘k wâbandąngän. Pāmā kigicäp kawīsinimin.” Mīsa′ cigwa tibi‘katinig Nänabucu äni‘kwäcing uda‘tōn ‘iᵉi′ᵘ kāmīnint. Äjinibāt Nänabucu. Ningutingigu, tibi‘kądinik wägunänīwinän owâbandān i·i·wä kāmīnint. Ä‘tiwä, kuniginīn, mōⁿsonągic mī·i·wä iᵘ wadōpā‘kunisagunk kā·i·cinąnk, mīnawā wanągä‘kwąn mī īni′ᵘ ocōbīn. Mīgū iᵉi′ᵘ äcipa‘kwändąnk, kägä‘t uminu‘pitān. Mīsa′ mīnawā äci·a·‘pi‘kwäcimut.

Cigwasa wâbanini, pąnägu kāmōdtigisinit ‘iᵉi′ᵘ ma·ī·ngąna[ᵉ], wändągu gägä‘t minowīsiniwa[ᵉ].

“‘A‘ā′ᵘ, Nänabucu, kayä kīn ābīginąn kidącąmigōwin.”

When they started, behind walked he and his old companion who always had him keep ahead. And once he was told by the old Wolf: "Nänabushu, I beg of you, really, do not use your penis for a tail, for it smells too vile. Therefore, according to the manner you are accustomed (to), so you do when you travel."

Nänabushu then truly did so, whereupon he then travelled with ease. And very well he kept pace with the Wolves. In time they arrived at the cache. Already were the others busily at work digging up the cache. He was addressed by his old companion: "Nänabushu, it is now time for us to eat. Come, go aid in the work of opening the cache."

Truly, Nänabushu aided them in the work of opening the cache. In a while Nänabushu saw (what was there). Why, it was choice fire-wood and some bark that they were taking out. "Stop, stop, you rascals! Why, never is this wretched wood to be eaten."

"Nänabushu, do not say that. Just you wait till in the morning, you will have nice food to eat."

A little was given him of the choice wood and the bark. "Do not look at it during the night. Not till in the morning shall we eat." Thereupon, when it was night, then Nänabushu placed where he lay his head that which had been given him. Then to sleep went Nänabushu. By and by, in the night, what should he do but look at that which had been given him. Why, behold, a moose-gut was that which had appeared to him as choice fire-wood, and the bark was tenderloin. Accordingly, when he bit off (a piece), he truly found it savory. And then he used it again for a pillow.

In time came the morning, and forthwith pleased were the Wolves, and very heartily indeed did they eat.

"Now, then, Nänabushu, do you too unwrap the food that was given you."

Nänabucu äjiwâbandạnk, ä'tawā, mī gäyābi udōbā-'kunisạg kayä 'i^{ę}i'^{u} wanagä'kwạn. Äjikạnōnint Nänabucu: "Tibi'kunksa kigīwâbandān ō·ō·."

"Kāwīn ningīwâbanda^{n}zīn."

"Nänabucu, kitänābitäcin tibi'kunk 'i^{ę}i'^{u} kīpa'kwändạmōwạnān."

"Intawā, acạmi'k kimicōmä·i·wä."

Mīsa gäga't ạcạmā, wändạgu gägä't Nänabucu täwīsini. Cigwasa' äjikạnōnint Nänabucu: "Intawā kīwän. Kamātcīta·i·kō kimintimō·i·mic kämīdcit."

"Kūwīn, osām pa'kạdä. Manū kawīdcīwininim."

"'Ā^{u}, Nänabucu, kawīdcīwikō. Āyängwāmisin, kwaya'k wī·i·ciwäbisîn. Wâbạnk kigạgusimin. Wī·ạ·ntawäntciwạg ogo'^{u} kidōcimạg, mōsōn wī·ạ·ntawâbạmāwān."

Mīsa' weyābạninik äjigusiwāt. Ā'pitci kigicäp mādcāwa^{ę} 'i^{ę}i'^{u} udōckinawämiwā^{ę}; wī'kādạc ạnimādcāwạg Nänabucu īni'^{u} wīda'kiwä^{n}zīyạn mādа·ạ·nāwāt mā·ī·ngạna^{ę}. Nayāwa-'kwänik mī·i'·^{u} uci'kawānigubạnän 'i^{ę}i'^{u} mōsō^{ę}. Päcigidạcigu kīmādcinīcawānigubạn, mīsa' pima·ạ·nāwāt. Ningutingigu upimwäckitiwinini īni'^{u} ma·ī·ngạnạn kī·ạ·ni·a·'täni. Nänabucu äjikạnōnint: "Nänabucu, ạnita'kuna^{u} īni'^{u} ubī'tawacān a^{u} kitōjim."

"Ānīnta kätōtạmān ạnimumōwic kä·ạ·nita'kunạmān?"

"Taiyā, Nänabucu! kāwīn kīta·i·'kitusī." Ma·ī·ngạn äji-·ō·tā'pinạng, kuniginīn, ma'katäwägin udōntcimạmōnini; īni'^{u} ma·ī·ngạnạn pā'pāwiwäbinạminit.

"Nîcīmisā, nīn ningạnipimiwitōwān nintōcim 'i^{ę}i'^{u} ubī'tawacān." Mīsa' änicita'kunạmawāt.

When Nänabushu looked at it, why, it was yet choice fire-wood and the bark. Nänabushu then was told: "Last night you really looked at this."

"I did not look at it."

"Nänabushu, you have left the mark of your teeth on what you must have taken a bite last night."

"However, do you feed your uncle."

Thereupon truly he was fed, and thoroughly indeed was Nänabushu satisfied with food. Presently was Nänabushu addressed: "Therefore go you back home. We will send by you some food for your old woman to eat."

"No, she is too hungry. Please let me go along with you."

"Very well, Nänabushu, you may go along with us. Do you be careful, in the right way do you conduct yourself. To-morrow we will move camp. For some game do these nephews of yours intend to hunt, for moose do they expect to hunt."

And so on the morrow they moved camp. Very early in the morning started their youths; and a long while afterwards departed Nänabushu and his old companion, they followed in the path of the Wolves. At about noon was when they laid plans how to get at the moose. Now, one pursued after the moose, whereupon they trailed after (the moose and wolf). And once some fresh dropping of the Wolf lay along the way. Nänabushu was told: "Nänabushu, as you go along, pick up the top blanket of your nephew."

"What am I to do with the foul dropping of a dog, that I should pick it up as I go along?"

"O Nänabushu! you should not say that." When the Wolf picked it up, lo, a black cloth he picked up from the place; the Wolf then gave it a shaking.

"My little brother, let me carry for my nephew his top blanket." Thereupon, as he went along, he carried it for him.

Mīsa′ ‘i^{s}i′^{u} äni·i·cinīca·i·gä‘kawänit äni·i·jāwāt īni′^{u} ma·ī·ngana^{s}. Ningutingigu mi‘tigunk pata‘kā‘kwisinini ‘i^{s}i′^{u} wībitāni īni′^{u} mā·ī·ngąnąn. “Nąckä kuca′! kitōcîm kāpitā‘kwa·ä·gwän. Tąga, kītcigubitōn, Nänabucu, kitōcîm ‘i^{s}i′^{u} umi‘tigwąnwi ąnitakwunąmu^{i}.”

“Ānînta kätōtąmän ąnimwābitic känita‘kunąmän?”

“Nänabucu, kägu′ i‘kitu‘kän.” A‘kiwä^{n}zīma·ī·ngąn äcikī‘tcigwąndąnk. Kuniginīn, mi‘tigwąnwi udōntcimąmōn.

“Tąga, nīn ningąnita‘kunän.”

“Nänabucu, kägu′ wīn ingutci pągitō‘kän. Kīgasąnągi·ā·kitōcim kīcpin ingutci a‘pągitōwąt.”

Ningutingigu papima·a·nāwāt ‘i^{s}i′^{u}, kuniginīn, ā‘pidci päcigini udādāgwąnäsäwąn nīpitäyābąnigusinit. Nänabucu kąnōnā: “Awänän kīn käcī‘kāgwän kitinändąm?”

Udicinōwän īni′^{u} mätci‘kawä·ā·t, äjikīgitut: “Nāpisa nac wīna a^{u} mindimōyänc wīna·a′·^{u}. Ogōwi^{s}tcągu mīwągugu känągąciwäwāt.”

“Kāwīn, mīsa′ wa^{s}a^{u} känągaciwät.”

Ąnipapimusäwāt. Cigwa ā‘pidci kā‘ki·ā·nigubąn. Ningutingigu owâbąmāwa^{s} cingicininit. “‘Ä‘e‘ē‘^{i}, kāwînninawīn kigigägōsīmin. ‘A‘a′^{u}, Nänabucu, ucī‘tān, kädącimōsu‘käyąnk kawici‘tōmin.”

Ānīc Nänabucu ānu·ī·näbit, kāwīn awiya owâbąmāsīn tcī·ą·binit mō^{n}sōn. Ānīc miyä‘tągu i^{u} umiskwīwāgunągānik weyābandąnk. Ā‘pidcisa′ tatäpisinīwa^{s}. Nänabucu äjimąnājitāt, mīdąc imā ä·ī·cāt a·i·tāg cingicininit īni′^{u} päcik īni′^{u} ma·ī·ngąnąn. Wägunänīwinän upapasiguntciwäpiskawän. “Ątcimātcīsta^{s}a! mini‘k kīgitānawä?”

And so along the trail the Wolves made in their pursuit was the way (Nänabushu and the old Wolf) went. Now, once there was sticking out of a tree the tooth of a wolf. "Oh, look! your nephew must have struck the tree accidentally. I say, pull it out, Nänabushu, carry along your nephew's arrow!"

"What am I to do with the miserable tooth of a dog, that I should carry it as I go along?"

"Nänabushu, do not say that." The old Wolf took it out with his mouth. Behold, an arrow he took out.

"I say, let me carry it along."

"Nänabushu, don't you fling it away. You will make things difficult for your nephew if you throw it away."

Then presently, while trailing after the Wolves (and the moose), lo, (they saw that) one of them went with dragging feet through the snow as they moved abreast in line. Nänabushu was addressed: "Which one do you think is swifter?"

He pointed to the one that trailed along in difficulty, then he said: "Why, this one here is nothing but an old hag. Now, these are the ones that will lead in the run."

"No, this is the one that will be in the lead."

On then they went walking. Now, very hard were they pressing the pursuit. Then by and by they beheld the others lying down. "Halloo! why, they are getting us something to eat. Come on, Nänabushu, get ready! a place for us to dress the moose we will make."

Naturally, Nänabushu tried looking about, but to no purpose: he saw nothing of any moose that was there. Now, the only thing he saw was some blood on the snow. Thoroughly sated was each one with food. Then Nänabushu went for some balsam boughs, and the way he went was directly where one of the Wolves lay. What should he do but give him a kick to make him stand up. "For goodness, sake! have you eaten so much as that?"

Tcāngā'kwänowạn. "Kägätsa' kiwāwīsạgicka^{u}, Nänabucu. Kägu' icictcigä'kän, Nänabucu." Kạnōnā Nänabucu: "Pisān ayān. Kīcpin mīnawā kägō wītōtạmạn, mī·i'·^{u} kāwin kīgacạmigōsī." Ā'tayā, Nänabucu änigu'k ạno'kī. Kāwạna'pī ugīcī'kānāwā 'i^{ɛ}i'^{u} wātạcimōsu'käwāt. Äjiganōnāwāt: "Mīsa' i^{u} kigīcī'taiyānk." Papasigwīwa^{ɛ} pimi·i·cāwa^{ɛ} i·i·mā kī·a·'picimōni'käwāt. Cigwa päcik cicigagowäwạn, mīgu i'^{u} päcig 'i^{ɛ}i'^{u} usạgīni äjimiziwäpạngisininik. Kägä't māma'kātändạm Nänabucu, kägä't minwäntạm; wäntạgu bä'kic nạnạgạmōsiwi, äpī'tciminwändạnk 'a^{ɛ}a'^{u} Nänabucu.

"Ạmbäsa', ạgwāwānā'kukätā."

Gāwạna'pī ugīci'tōnāwā 'i^{ɛ}i'^{u} ạgwāwānā'k. Mīsa' pitcīnạg kīcisä'kwäwāt Nänabucu ā'pidcisa' täwīsini. Ạbā'pic täpi'kạdinik, äjinibāwāt. Cigwa wâbạnini. Kigicäpigu kīgitōwạn īni'^{u} a'kiwä^{n}zima·ī·ngạnạn: "Mīsa' cigwa tcigī·a·'käyāmbān. Ānīc kāwīn wī'ka awiya ninganawâbạmigōsī 'i^{ɛ}i'^{u} wāya'käyānin. Intawā a'kawä pạdạgwīngwäcinuk."

Kägä't pạdạgwīngwäcinōwạg. Ānīc Nänabucu kayä wīn pạdạgwīngwäcin. Indigunạta madwägạnạgạntcigä, inäntạm Nänabucu. Wägunänīwinän pạngī odōntcikanawâbạmān na·i·tāk udạcigagwātigwạntạmini i^{u} u'kạn. Wägunänīwinän äjipicagwantạminit. Ä'tawā! ā'pidci i·i·mā uskīcigunk äcipạngisininik. Nänabucu mīsa' äcigīwạskwäckāgut. Ạnicāgu' tạ'kābāwạnint wändcimi'kawit. Kāmi'kawit, kạnonā: "Nänabucu, kanawâbạmiwāmbạn 'i^{ɛ}i'^{u} a'käyān."

Up he raised his head. "Really, you hurt me with your kick, Nänabushu. Don't you do that again, Nänabushu." Nänabushu was told: "Be quiet. If you intend doing anything (like that) again, then you will not be fed." Oh, but Nänabushu labored hard. In a little while they finished working on where they intended to dress the moose. Then they said to him: "Therefore are we ready." Then up they rose to their feet (and) came over to the place where they had spread out the balsams. Presently one began to vomit, whereupon the whole of one foreleg fell. To be sure, amazed was Nänabushu, really pleased he was; and during all the while he hummed a song, so very pleased was Nänabushu.

"Come, let us make a meat-rack!"

In a little while they completed the meat-rack. Thereupon, when they had finished cooking, Nänabushu became thoroughly sated with food. When it began to grow dark, they then went to sleep. In time came the morrow. And in the morning up spoke the old Wolf: "Therefore now will I make some grease from the bones. Of course, by no one am I ever observed while boiling grease from the bones. On that account you shall first cover up your faces."

To be sure, they covered up their faces. Now, Nänabushu covered up his face too. It seemed that he heard the sound of bones being cracked with teeth, so thought Nänabushu. What would he do but take a little peep at him at the very moment when he was gnawing ravenously upon a bone. What should (the Wolf) do but let (the bone) slip from his teeth. Poor (Nänabushu)! right square across his eyes it fell. Nänabushu was then knocked out of his senses. It was only by having water splashed upon him that he was revived. After he had revived, he was addressed: "Nänabushu, you must have watched me while I made grease from the bones."

Mīsa′ i^{u} mīnawā äcitibi'kạtinik; cigwa wâbạnini. Ā'pidci kigicäp kīgitu Nänabucu: "Mī^{s}tcatcigwa wī·a·'käyān. Kāwīn ạnistcā wī'kā ningạnawâbạmigō^{s}tcī 'i^{s}ī′^{u} wā·a·'käyānin. Intawā pạdạgwīngwäcinuk."

Ānīc, ga'kina äjipạdạgwīngwäcinowāt, Nänabucu mạdwäwä·i·gä bīgwa·ạ·nk īni′^{u} u'kạnạn. Ānīc, ā'pici pimiti'kwäcinōn īni′^{u} a'kiwä^{n}zīma·ī·ngạnạn. Wägunänīwinän udạninäzi'kawān. Kāmạmōt udō'kạnim, gi'tci·ä·niguk u'kwägạnäning äjiba'ki'tä·o·wāt. Wäntạgu gägä't mī·i′·^{u} äjitäyāpitạgạnāmāt. Kägätsa sägisiwạg īgi′^{u} wäwōsiwāt. Tawā′! äjita'kābāwạnāwāt. Gägä't pạngī kāgō inā mä'kawinit: "Nänabucu, intawā mī·i′·^{u} ijickwā'tān, usām wītcīwigōyạn, ạnōdcigu kiticiwäbis."

"Kāwīn, mānōgu kīwītcīwininim!"

"'Ā′^{u}, Nänabucu, pisān ayāyạn kawītcīwigō."

Wayābạninig kạbägīcik wīsiniwạg. Cigwa wänāgucininig kīgitōwạn īni′^{u} a'kiwä^{n}zī ma·ī·ngạnạn: "Intawāsa wâbạng kamādcāmin tcigusiyạng."

Ānīc Nänabucu nawạtcigu cīngänimā. "Nänabucu, ạmbäsa, wâbạnk kīwipa'käwinigō."

"Kāwīn. Ạmbäsạnō, 'a^{s}a′^{u} päcik nintōcim ningawītcī·ai·yāwā kīcpin inändạmạn. Kāwīn wī'kā kägō tä·i·ciwäbisisī."

"Ānīc nā, Nänabucu, kamīnin 'a^{s}a′^{u} ninīdcānis. Kigi'känimin mạnitōwiyạn, mi·i′·^{u} wâ·u·ndcimīninān."

And so it was night again; then came the morrow. Very early in the morning up spoke Nanabushu: "And now I want to make some grease from the bones. Never for the more sake of observing am I watched when making grease from bones. Therefore cover up your faces."

Now, when all covered their faces, Nanabushu could be heard breaking up the bones. Now, in plain view, with his head resting on his side (facing Nanabushu), lay the old Wolf. What should he do but go over to where (the Wolf was). When he had picked up his bone, then with all his might upon the back of his neck he struck him. To be sure, he then laid him out completely with the blow. Really scared were they who were his children. Poor fellow! they then dashed cool water on him. Indeed, a little something was said (to Nanabushu) after (the Wolf) had revived. "Nanabushu, therefore now you had better cease; too much have you been in our company, and you do things you should not."

"Nay, please let me go with you!"

"Very well, Nanabushu; if you behave, you may go along."

On the morrow throughout the whole day were they eating. When evening came on, then up spoke the old Wolf. "Therefore to-morrow will we depart to find another place to camp."

Now, Nanabushu was somewhat disliked. "Nanabushu, come! to-morrow we will part company with you."

"Nay. Please let me remain with one of my nephews if it be your will. Never will anything (harmful) happen to him."

"Of course, Nanabushu, I will give you one of my children. I know that you are a manitou, for such is the reason why I give him to you."

31. The Death of Nänabushu's Nephew, the Wolf.

Ā'tayā, kägä't minwäntąm Nänabucu. Wayābąninig kusiwa^{ę}. Päcigigu utōcimąn kayä wīnawā ingutcigu icimādcāwąg. Ugąnōnigōn īni'^{u} udōcimąn: "Nänabucu, päcugu kīganibāmin." Misa' ä·i·na·ą·nāt udōcimąn. Kumāgu a'pī cigwa owâbąmān ąni'täwąnini'k nąmądąbinit. "Nōs, mī·o·mā tcinibaiyąnk," Nänabucu udigōn. Kā·i·skwāwīsiniwāt, awäningwāmi. Kīciginibāt. Mägwāgu nąnāmądąbit pāmāgu wändcimawinit Nänabucōwąn. Ajidcīcābināt. "Cī, indąskā nīn nimānābąmigutug," udinān. Cigwa tayänibānit, kuskusiwąn. Ānīc, tana'kąmigisi 'a^{ę}a'^{u} ma·ī·ngąn. "Ānīn änābąndąmąn kīmawiyąn?"

"Ä'tawā, nindōcim kimānābąmin. Wâbąng 'a^{ę}a'^{u} mō^{n}s wī'piminicawąt. Ąmbäsąnō, kägu' ickwā pagitō'kän 'i^{ę}i'^{u} mi'tigōns sībīnsing mīsawāgu cigwa täbābąmąt 'a^{ę}a'^{u} mō^{n}s; mīgu i^{u} wī·i·cimindcimäntąn."

Cigwasa' wâbąnini. Kigicäp mādcāwąn wī'piminica·i·gänit, Nänabucu ąnimādcā, udōcimąn pima·ą·nāt. Cigwasa' äci'kawänit 'i^{ę}i'^{u} uci'kawānigubąnän īni'^{u} mō^{n}sōn. Ānīc, ā'pidci sīgwąnini. Mīsa i^{u} ä·i·na·ą·nāt kayä mī·i·wä i^{u} äcinąmä'tōnit īni'^{u} udōcimąn; mi'tigōns ąni·a·'pagitōnit i·i·mā pąngī

31. The Death of Nänabushu's Nephew, the Wolf.[1]

Ah, truly pleased was Nänabushu. On the morrow they moved camp. And with one of his nephews he went off in another direction. He was addressed by his nephew saying: "Nänabushu, not far away shall we stop for the night." And so he followed in the tracks of his nephew. Some distance on the way he saw (his nephew) seated in a spot free from snow. "My father, here is a place for us to sleep," Nänabushu was told. After they had finished eating, he made ready to sleep. He then had a nap. And while (the Wolf) was yet sitting up, all of a sudden into weeping burst Nänabushu. Then he waved to him with the hand.[2] "Foh, (I) fancy that he probably is having a bad dream about me," he said of him. When (Nänabushu) had sleep enough, he then woke up. Now, busy at work was the Wolf. "What were you dreaming about, that you should weep?"

"Ah, my nephew, I had a bad dream about you. To-morrow you will pursue a moose. Please don't you delay throwing a stick into the brook, even though you are then in sight of the moose. Now, do try to keep that in mind."

Now the morrow was at hand. In the morning, when (the Wolf) departed to go in pursuit (of game), Nänabushu set out; in the trail of his nephew he followed. Now, by the trail he made, (the Wolf) was stalking the moose.[3] By the way, it was well on towards spring. That was how he trailed up (his nephew), and that was how he could tell by the trail (what) his nephew was doing;

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[1] For other versions see Nos. 10 (p. 89), 45 (p. 389).

[2] In a disdainful way.

[3] It takes a great deal of manoeuvring to come upon the moose and not be discovered.

sībīnsiwa'kamigānik; cigwasa täpābąmānigubąn īni'^{u} mō^{n}sōn; mīdąc kägä't ki'tci änigu'k mādcānigubąnän īni'^{u} odōcimąn; mīdąc 'i^{e}i'^{u} cigwa täbibinānigubąnän 'a^{e}a'^{u} ma·ī·ngąn ā'pidci pąngī sībīnsiwa'kąmigānik. Mīgu' mīnōtc ācawikwāskwąnigubąnän, kā·i·jidiskī'kāg i·i'·^{u} sībīns, mīdąc imā nānāwągām kā·i·jipąngicink. 'Pąnägu kāsāswänik īni'^{u} u'tawagąn. Mīsągu 'i^{e}i'^{u} kāwīn kīmōskąmusīg. Ānīc mīsa kīwąnändąnk tci·a·'pagitōd i^{u} mi'tigōns.

Nänabucu cigwa odäbābąndān sībi pimi'tigwayānik, 'pąnä udōcimąn pä'kubīkawänit. "Ä'tawā! mīmāwīnini·i·^{u} kīnisābāwät 'a^{e}a'^{u} nindōcim." Äni·i·ji·ā·cawa·u·t; miziwä nīzātciwąn ānu·i·cā. Mīsa' kāwīn inkutci unąmäāsīn. Gitci·ä·ngu'k äjimawit Nänabucu; mīsa' kabägījik pabāmawit, ānunąntunäwāt īni'^{u} udōcimąn. Skwatci midāsugun ānunąntunä·i·gät, mīsa' kāwīn umi'kawāsīn. Ä'pidcisa cigwa kawanändąm.

Ningutingigu nīsātciwąn icimādcāt 'i^{e}i'^{u} sībi, ningutingsa papimācągāmät, owâbąmān ugīskimąnisīn ągōsinit i·i·mā nibī'kāng imā inābinit. Wägunänīwinän ugāgīmā·ā·n; päcu' odōdisān. Ānawi·i·cinawatināt, pąngī·i·gu upicigupinān. Mīdąc 'i^{e}i'^{u} kā·i·'pināgubąnän, mī·i·^{u} kīnīskawäyāntipät a^{e}a'^{u} ugīskimąnisī. Äjigąnōnigut ugīskimanisīn: "Utcītäyāp Nänabucu nīwīwīntamwābąn wīn īni'^{u} u'tōjimān."

"Tiwä, nîcīmisā'! wägunän wâwīntamawīyąn?"

(he saw) that (his nephew) had flung a small stick ahead on going down into the dry bed of a little brook; (he saw) where (the Wolf) had come in sight of the moose at the time; and then really with great speed was his nephew going at the time; and then now was the Wolf overtaking (the moose) at where there was a dry bed of a very small brook. But in an unguarded moment, when he tried to take it with a leap, apart spread the brook, and so far out yonder in the middle of the stream [1] he fell. And at once there was ringing in his ears. And then he did not come up to the surface. Well, this was because he had forgotten to throw the little stick (ahead of him).

Nänabushu then came in sight of a river that went flowing by, straight on down to the water he trailed his nephew. "Alas! it is possible that that nephew of mine has drowned." Then on over to the other side he went; everywhere downstream he went, but in vain. And so nowhere saw he a sign of him. With great affliction then wept Nänabushu; whereupon all day long he wandered weeping, as he sought in vain for his nephew. For full ten days he sought, but without result, for he did not find him. Completely now was he starving.

Now, once while down the course of the river he was going, once while he was walking along the shore, he saw a kingfisher perched aloft (and) looking down into the water. What should he do but slip stealthily up to it; nigh up to it he came. In an attempt to grab it he just missed catching it. And the place where the kingfisher was seized at the time was by the tuft on its head. Then he was addressed by the Kingfisher saying: "About the anal gut of his nephew was I going to tell Nänabushu."

"O my little brother! what were you going to tell me?"

[1] A stream that of a sudden and miraculously came into existence the moment the Wolf disobeyed the warning.

"Kā, kitōcim. Ningạnawâbạmā imā nibī'kāng kī·i·nābiyān; mī·a'·u kānawâbạmạg. Nānabucu, ạmbäsạnō, kīgawīntạmōn kā·i·ciwābisit 'a^{s}awä mäntcinawäsiyạn. Mīginīni·i·u kā·i·ci·a·yāt 'a^{s}a'^{u} kitōcim: ugimāmicibicī ugīwudā'pinān īni'^{u} kidōcimạn. Imādạc sāgitawāg i^{u} sībi mī·i·mā ayāg 'i^{s}i'^{u} mīnisinatāwangā; mīdạc imā ändạcikīcigạnicit 'a^{s}a'^{u} ugimāmicipici kīcpīn mica'kwatinig. Ā'pidci minugīcigạtinig mī pitcīnạg ạgwā'tāt i·i·mā mīnisinạtāwangāng. Nānabucu, kīcpin babīni'tawisiwạn, kitāwâbạmā 'a^{s}a'^{u} kitōcimiwayān, kīpa'kunā kuca 'a^{s}a'^{u} kidōcim. Mīgu 'i^{s}i'^{u} kä·i·citäbwä'tawiyạn kā·i·ciwābisit 'i·^{s}i'·wä kā·u·ndciwạni·ạ·t kidōcim. Pā'tanīnowạn känawänimigut. Kīcpin idạc wīn nōndawiyạn 'i^{s}i'^{u} kä·i·ninān, mīgu i^{u} wātō'tawạtigu, tcitōtawitibạn. Ạmbäsạnō mi'tigwāb kīga·u·ci·ā·. Kī'kīci·ạ·tidạc, mīnawā kīga·u·citōn 'i^{s}i'^{u} pikwa'k 'i·i'·wä käyābạtci'tōyạn. Kīgamīnin 'i^{s}i'^{u} känāba·i·gäyạn."

Nānabucu omīnigōn päjig īni'^{u} uska^{n}jīni. Äjikanōnigut: "Nānabucu, mī·a·wä känāba·i·gäyạn 'i^{s}i'^{u} kibikwa'k. Mämwä'tcidạc apaskwäckwai mī a^{u} kä·u·da^{s}tcābīyạn. Ā'pidạc, Nānabucu, wī'pimwạt, kägu' wīn wīyawink pimwā'kän. Tcinā'täcink mī·i·tinunk käpimwạt āyängwāmisin. Wīpisindawicin. Kayä 'i^{s}i'^{u} ānusāgạn tci·u·ji'tōyạn, ā'pidcigu kīgamistcā'tōn 'i^{s}i'^{u} ānusāgạn. Ā, kīcpin ä'ta mạnidōwiyạn, miyä'ta i^{u} kägō tcinā'pinạnạt. Mạnidōwi ugimāmicibicī. Mīsạgu 'i^{s}i'^{u} mini'k äciki'kino·ạ·mōnān. Āyängwāmisin, kägu' ānwä'tawici'kän."

[1] The water-monsters of lakes, rivers, and seas. [2] From the fibre.

"Why, about your nephew. I was watching for him yonder, where I was looking into the water; he was the one I was watching for. Nänabushu, listen! I will declare to you what happened to him for whom you have a longing. Now, this was what became of your nephew: the chief of the big lynxes [1] has seized your nephew. Now, yonder, where the river flows out into the open, is an island of sand; and it is there the chief of the big lynxes whiles the day away when the sky is clear. When the day is very pleasant, then from the water he proceeds out upon the sandy island. Nänabushu, if you heed what I say, you can behold the skin of your nephew, for flayed was that nephew of yours. Therefore shall you believe me concerning what befell your nephew when you lost him. By many is he guarded. Now, if you harken to what I say to you, then whatsoever you may wish to do to (the chief of the big lynxes), that you may do to him. Therefore a bow do you make. And when you have finished it, you shall next make the arrow which you are to use. I will give you what you shall use for a point (on your arrow)."

Nänabushu was then given one of the claws (of the kingfisher). Then he was addressed: "Nänabushu, that is what you shall use for a point on your arrow. And of all things, it is from flag-reed [2] that you shall obtain your bowstring. And when, Nänabushu, you are ready to shoot him, do not shoot him in the body. Where he casts his shadow [3] is the place for you to shoot him. Do you be careful that you heed my words. Likewise a raft shall you build, and very large shall you make the raft. Oh, if you were only a manitou, then would you be able to get him under your power! A manitou being is the chief of the big lynxes. Now, that is as much as I shall impart to you. Take pains, do not fail to follow my words."

[3] Shadow and soul are associated together as the same thing.

"Ōu^{n}, mīgwetc wāndạmawiyạn. Mäckut, tcipicigäntạmạn kīya′^{u} kīga·i·ci·i·n."

"Mīgwetc, Nänabucu, 'i^{ę}i′wä ä'kitoyạn."

Mīsa cigwa Nänabucu mādci'tād wawäci·ā·t ugīskimạnisīn. Cigwasa′ kā'kīci·ā·t, "Mī·i·^{u} iciwâbạndisun, ugickimạnizī," udinān.

Mīsa′ gägä't äjiwâbạndisut, gägä't picigänimu 'a^{ę}a′^{u} ugīckimạnisī.

"Mīsa′ i^{u} kä·i·cināgusiyạn tci·ạ·ni·a·'kīwạnk," i'kido Nänabucu. Mīsa′ Nänabucu äjimādcāt, nīsātciwạn icāt. Päcugu tägucink, kägä't owâbạndān sāga·i·gạn. Wägunäniwinän udōci'tōn 'i^{ę}i′^{u} ānusāgạn, ā'pitcigu umi^{s}tcā'tōn. Kā'kīci'tōt, äjipōsit äji·i·jāt imā minisina'tāwangānik. Wägunäniwīwinän äjikạbāt imā mi'tāwạngāng. Ā'tayā, awiya pimi'kawäwa^{ę}, ạnōtc awiya pimi'kawäwa^{ę}. Mīsa′ cigwa näyāp äjipōsit, ingutcidạc ugātōn 'i^{ę}i′^{u} utcīmān. Mīsa cigwa mādci'tāt umi'tigwābīn uci·ā·t kayä 'i^{ę}i′^{u} upikwa'k; uji'tōd kayä 'i^{ę}i′^{u} känāba·ạ·nk, udōcka^{n}jīmạn nāba·i·gāgät. Wâwīngä kā'kīci'tōt, cigwa tibi'kạdini. Mīsa cigwa äjiwâbạninig, Nänabucu äjikīgitut: "Ạmbäsạnō, tawi·ạ·nwā'tin kạbägīcik, kayägu tciwīmicakwa'k." Nänabucu omā nawạtcigu nō'pimīng äji·a·sātīsagu'kāsut. Cigwa pī·i·cpạgōtcinōn īni′^{u} kisîsōn, owâbạndān kagicibātciwạninik 'i^{ę}i′^{u} sāga·i·gạn. Ni'tạm omaka'kīn mōckạmowan, kayägu ạnōtcigu i·i·wisa mạnidō^{ę}, ka'kina awiya mīgu 'i^{ę}i′^{u} pämīcạgwā'tānit 'i^{ę}i′mā minisinatāwạngānik. Mīgu i^{u} piminibānit ānint.

"Ạmbäsạnō, aiyāngwāmisin," i'kito a^{u} ma'kwa: "Indigu

"Oh, (I) thank (you) for what you have told me. In return, I will make you so that you will be proud of yourself."

"(I) thank (you), Nänabushu, for what you say."

And so then Nänabushu set to work painting the Kingfisher. When he was done with him, "Now look at yourself, Kingfisher," he said to him.

It was true that when he looked at himself, really proud was the Kingfisher.

"And this is the way you shall look till the end of the world," said Nänabushu. Thereupon Nänabushu started away, down the stream he went. And when a short way he was come, sure enough, he beheld a lake. What should he do but build a raft, and very large he made it. When he had finished it, he then got aboard (and) went over to yonder sandy island. What should he do but go ashore upon yonder sandy beach. Lo, living beings left the signs of their footprints, all kinds of living creatures left the marks of their tracks. Thereupon then back on his raft he went, in a certain place he hid away his float. Thereupon he set to work making his bow and his arrow; he also fixed what he was to have for a point, his claw he used for the point. When all his work was entirely done, by that time it was night. Thereupon, when it was day, Nänabushu spoke, saying: "Now, let there be a calm throughout the whole day, and may there be a very clear sky!" Nänabushu then, in this place. but towards the woods, became a poplar. When high the sun was risen, he beheld. moving circles upon the water of the lake. First a toad came up to the surface, and then the various manitous, every living being then came forth from the water out upon that island of sand. And as fast as some of them came, they went to sleep.

"Please be careful," said the Bear. "It surely seems

kuca′ Nänabucu kīgạnawâbạmigunān, nintinändạm. Ạmạntcisạnā kä·i·‘kitogwän ‘a^{ɛ}a′^{u} kitōgimāminān.”

Inābit Nänabucu, pạnägu käwäsātigusänik. Ningutingsa′ pämägu näwạgām wäntcimōskạmunit; kuniginīn, micibicīn! Gägä‘t minditōwạn, pinäbiwạn, mạdwägīgitōwạn: “Nänabucu awäti känībawit, asätīsạgunk kī·i·cinägu·u·.”

Änintigu mạdwägīgitōwa^{ɛ}: “Kaya‘t ayābạn ‘a^{ɛ}a′^{u} ạsätīsạg.”

“Käwīn, mīgu ya^{ɛ}a′^{u} kä·i·cinägwa·u·t.”

Änintidạc i‘kitōwạg: “Pä‘katcigänạnta mänitōwit tä·i·cinägu·u· naskä guca′, miciginäbi‘k, awititibinä‘kwäbīga^{u}.”

Kägä‘t pimädcäwạn kinäbigōn. Cigwasa′ udödisigōn, mīsa′ äjikaskäbigi‘tänit änigu‘k. Änīc kibạnämu Nänabucu. Kwä‘tcigu wâ‘pagitạnämut, äci·ä·nawäntcigänit. Ạnigīgitōwạn: “Mi‘tig ‘a^{ɛ}a′^{u}! Änīn kägī·i·cinägusit Nänabucu käyäwit?”

Mīsa′ käwīn täbwä·ạ·ndạ^{n}zī ‘a^{ɛ}a′^{u} ugimä. “Tạga, gīn ma‘kwa, awibäsạgubic. Mī guca a^{u} Nänabucu.”

Cigwa pi·a·yäwạn īni′^{u} ki^{s}tcima‘kwạn. Cigwasa udōtisigōn, äjibäsạgubinigut. Wībạgu upōni·i·gōn, änijimädcänit. “Änīn kägīcinägwạk Nänabucu käyäwit? — Mī·i·^{u} ici·ạ·gwä‘tän.”

Kägä‘t pimi·ạ·gwä‘täwạn. Ä‘pidci näwaya·ī· kawicimōwạn. Nänabucu äjikạnawâbạmät, käyäbi‘ku wändcimayäwi‘kwäninit. “Wī‘kägäsa ä‘pitci tawipōsängwämi, ka‘kinagu kayä ‘i^{ɛ}i′^{u} udöckinawäma^{ɛ} tawipōsängwämiwa^{ɛ}.”

that by Nänabushu are we being observed, thus do I feel. (I am) curious to know what our chief may have to say."

While Nänabushu was looking, everywhere was there splashing of water. By and by all of a sudden far out upon the water something came up to the surface; behold, (it was the) Big Lynx! Truly big was he, hitherward he looked as he came. He could be heard saying: "Nanabushu is the one standing yonder, the form of a poplar has he taken."

And some could be heard saying: "Long since has that poplar been there."

"No, it is really he who has taken on its form."

And some said: "He is not so powerful a manitou as to take on such a form. Why, Big Serpent, do you go coil round about him."

Truly hitherward came the Big Serpent. When (Nänabushu) was reached, then did (the Serpent) squeeze him tight. Of course Nänabushu held in his breath. Just as he was about to breathe, then the Serpent thought it a fruitless task. Away he went, saying: "A tree that! How is it possible for Nänabushu to become such a thing?"

But the chief did not believe (what the Serpent said). "I say, you, O Bear! go claw him. It surely is Nänabushu."

Then hither came the Great Bear. When (Nänabushu) was reached, he was clawed by it. And in a little while he was let alone, then away started (the Bear). "How is it possible for Nänabushu to become so? — Therefore come you out of the water."

Truly on out of the water it came. In their very midst it lay down to sleep. As Nänabushu was watching it, every once in a while it would lift up its head to look around. "Would that it might fall into deep sleep, and that all its youths might sleep soundly too!" [1]

[1] Willed by Nänabushu.

Kägä‘t ka‘kina nîbāwa^{g}.

Cigwasa′ Nänabucu näyāp ạnicinābäw^{i}, äjiicāt udānusāgạning. Nimināwä‘kī·u· äji·ō·dōti‘tạnk i·i·mā äntạcinibānit. Äjikạbāt, ạnāsawaya·ī· ạnitatā‘ku‘kī ‘i^{g}i′^{u} mạnidō^{g}. Cigwasa udōdisān īni′^{u} ugimān. Ā‘pidci wācä‘pīnit upimwān.

Kāwīn kanagä kuckupagisusīwạn. Pabā‘pinisiwāgạn! Käyābi päjik udaiyān ‘i^{g}i′^{u} upikwa‘k äjimạmōt. Mīdạc i·i·mā pitcīnạg ạtcinā‘täcininit, äcipimwāt. Ä‘tawā, kuckupạgisōwạn. Ā‘tawā, ki‘tcibāwi‘tigōwạnini, ạgāwāgu odōdi‘tān i^{u} udānusāgạn. Mīsạgu i^{u} cigwa ạnini‘kibīnik ‘i^{g}i′^{u} sāgaigạn kayä i^{u} wạdciwạn. Ä‘tawā, sägisi Nänabucu. Cigwa imā pibōnīwạn īni′^{u} ugīckimạnisīn äjikạnōnigut: “Nänabucu, mīsa i^{u} inigā·ạ·t ‘a^{g}a′^{u} pämādisi‘pạn o·o·mā a‘kīng.”

‘Pạnägu kāwạnātạgānit, ạnōdc awīya. Kwä‘tcigu nä‘kibīnit ‘i^{g}i′^{u} mi‘tigō^{g}, mī·ạ·‘pī äcinōgimōcka·ạ·ninik. Kuniginīn, näyāp ani·i·ska‘täni.

“E‘e‘e′^{i},” udigōn ugīckimạnisīn, “Nänabucu kāwīn kinisāsī ugimāmicipicī!”

32. Nänabushu slays Toad-Woman, the Healer of the Manitous.

Mīsa′ näyāp ä‘kubīyānigibạn kī·a·‘kubīyāni‘k. Abā‘pic näyāp kā·a·‘kubīyānik, mīsa′ cigwa wäwänigu udōnābandān wā‘tāt. Mīdạc i·i·mā wā·u·ntcīt ‘i^{g}i′^{u} tayōc wīnạntunä·i·gät.

Sure enough, all went to sleep.

In a while Nänabushu became a human being again. Then he went over to his raft; he poled it along as he went over to where they were asleep. When he went ashore, in among the manitous he stepped as he went along. Presently he came to where the chief was. Squarely in the side he shot him.

No surprise whatever did (the manitou) display. Too bad (for him)! He had yet one other arrow, which he took. And so there, where (the manitou) then was casting a shadow, was where he shot him. Behold, then was (the manitou) startled with surprise. Oh! but there was a mighty rushing of water, and barely did he reach his raft. Thereupon then under water went lake and mountain, one after the other. Oh, afraid was Nänabushu! Then yonder where he was, alighted the Kingfisher by whom he was addressed: "Nänabushu, therefore now have you done injury to them that have been living upon this earth."

Oh, everywhere were they swimming about, beings of every sort! And as the trees were about to disappear under the flood, then was when the water ceased rising. Lo, the water receded, leaving (the earth) as dry as before.

"Well, now," he was told by the Kingfisher, "Nänabushu, you did not kill the chief of the big lynxes!"

32. Nänabushu slays Toad-Woman, the Healer of the Manitous.[1]

Thereupon back to its former depth did the water recede. When the water got to where it was before, he accordingly then with care selected a place where he would have his lodge. And so from there he intended yet to seek (for his nephew). And so while wandering

[1] For other versions see Nos. 18 (p. 145) and 46 (p. 399).

Mīsa′ käyābi pabāmạtämut, ningutingsa awīya onōntawān piminạgạmunit:

"A'kiyä'kwāg nimbicinawicin, nimbicinawicin sā".
A'kiyä'kwāg nimbicinawicin, nimbicinawicin sā"."

Udini'tawān awiya piminạgamunit. Wägunänīwinān unā"zi'tawān. A'pī täbābạmāt, kuniginīn, umaka'kīn pimiyāntcikwāskuniwạn. Wīgubīn pämōtạminit, kayä cicīgwạnạn upimiwinānini udōdạnāning ta'kubisōwạn. Nībiwadạc īni′ᵘ wīgubīn bämōndạminit äjimawinạnāt. Äji·u·disāt, ānīc, ā'pidci mindimōyäyạn. "Nō'kō, ānīn wändcinạgạmoyạn?"

"Kā, Nänabucu kuca wīnạntubi'kāsu. Mīwạninu wayābạda'kin onō′ᵘ wīgubīn kābimōndạmān. Nänabucu kuca wīn kā'pimwāt īni′ᵘ ugimāmcibicīn."

"Nō'ku, ānīn wīn iᵉi′ᵘ wā·u·ndcinạndōbi'kāsut 'aᵉa′ᵘ Nänabucu?"

"Kā, kāwīnạc wīn mīgu iᵘ äjisāgisininik 'iᵉi′ᵘ ubikwa'k aᵉa′ᵘ Nänabucu. Oᵉo′ᵘ ōdäna mī·i·mā pā·u·ndcīyān. Mīdạc imā ạyāwa pimādisi aᵉa′ᵘ ugimāmcibicī."

"Nō'kumis! ānīn dạc wīn iᵉiᵘ 'iᵉi′wä kipiminạgạmuyạn?"

"Kā, kāwīnac wīn nīnạnāntawi·ā·nān 'aᵉa′ᵘ ugimā, mīdạc iᵘ äna·ạ·mān 'iᵉi′wä nạnāndawi·ạ·g:

"'A'kiä'kwāg nimbicinawicin.'

"Mīsa iᵘ ā'pidci ginīn nimino'tāgō. Nagạmun unicicin."

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[1] Other translations of the song would be: "From the beginning of the world has the sound of my voice been heard; From the ends of the earth is the sound

about weeping, he once heard somebody going along singing:

"From the ends of the earth do I come with the sound of my rattles, sā". From the ends of the earth do I come with the sound of my rattles, sā"." [1]

Such was the way he heard some one sing while going along. What should he do but go towards the sound of the being. When he came in sight of the being, lo, (he saw that) it was a toad [2] leaping along from place to place. Some bast she bore upon her back, and some rattles she carried bound to her heels. Now, a good deal was the bast she carried on her back when he rushed up to her. On coming up to her, why, she was a very old woman. "O my grandmother! for what reason are you singing?"

"Oh, a snare is really to be laid for Nänabushu. And this bast which I carry upon my back is the thing to be used for the purpose. It was Nänabushu who really shot the chief of the big lynxes."

"O my grandmother! pray, why is a snare to be set for Nänabushu?"

"Oh, well! it is for the arrow of Nänabushu, which is now sticking out of (the chief of the big lynxes). From this town yonder do I come. And over there hardly alive is the chief of the big lynxes."

"O my grandmother! pray, what was that you were singing about?"

"Oh, why, we are ministering to the chief; and this is what I sing when I am attending him:

"'From the ends of the earth do I come with the sound of my rattles.'

"It is so much pleasure I impart when I sing. The song is fine."

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of my coming heard." The second rendition is preferred to the first, but the one given in the story is preferred to all.

[2] The old Toad-Woman, mother earth.

"Nō'kō! ānti tinunk nąmądąpiyąn?"

"Ā'pitcigu mayāwickānt mī'ku imā ändanąpiyān. Iwitac kā·i·cictcigäwāt, ābi'ta kackīkibitä; mīdąc iwiti awasaya·ī·cingicink 'a^{s}a'^{u} nintōgimāminān."

"Āntidąc wīn i·i'·^{u} ändāyąn?"

"Mīgu imā ä'kwā'kwāg äntāyān. Ā'pitcigu ągā^{n}sā i^{s}i'^{u} niwīgiwāmäns. Kayädąc nīciwąg nōcisąg, ā'pidcigu papīwicīyōwąg kwīwisänsąg; mīyä'tągu īgi'^{u} wātigämagwā."

"Nō'ko! ānīn wīn i·i·^{u} kā·i·cinawä·ā·t īni'^{u} Nānabucōwąn?"

"Kā, kānawīn ugī·u·dā'pinąmawān īni'^{u} odōcimini. Ā'pidci Nānabucu usāgi·ā·banīn īni'^{u} udōcimąn. Mīdąc 'i^{s}i'^{u} kīniski·ā·t, kā·u·ndcipimugut."

"A^{n}^{s}, ānīnguta wīn äcī'kawāgubąnän a^{u} ugimāmcibicīn i^{s}i'wä mamawāgubąnän īni'^{u} udōcimini? Kāwīnsa wīn ągā^{n}si mąnidōwisī 'a^{s}a'^{u} Nānabucu äjini'kāsut."

Utā'tąganābąmigōn: "Nyā^{n}, māgicā kīn Nānabucu!"

"Tä'tiwä! Kāwīn mīni'k i^{s}i'^{u} kitākaganōnigusī Nānabucu āwit. Mäwica kitānīwana·u·k kīcpîn āwiyān Nānabucō. Nō'kō! tąga, minawā mādcīąn kinągąmun! Kāwīn gwätc ningi'kānda^{n}zīn i^{s}i'^{u} kinągąmun."

Ānīc käyābi:

"A'kiä'kwāg nimbicinawicin, nimbicinawicin, sā^{n}.
A'kiä'kwāg nimbicinawicin, nimbicinawicin, sā^{n}."

Wägunänīwinän Nānabucu unīwana'wān. "Taga, awänäniwīnäna a^{u} mątcimindimōyäcic." Ā'tayā, Nānabucu umātcī'kawān 'i^{s}i'^{u} pa'kunāt, wawīngä uba'kunān. Kā'kī-

"O my grandmother! at what place do you sit?"

In the very middle of the doorway is where I always sit. Now, this is what they have done: a partition divides the space in two equal parts; and so over on the other side lies that chief of ours."

"And where is it you dwell?"

"Why, yonder at the edge of the forest do I dwell. And very small is that little wigwam of mine. And there are two of my grandchildren, and very tiny are the boys; now, they are the only ones with whom I live."

"O my grandmother! how was it that (the chief) angered Nänabushu?"

"Why, he actually took his nephew away from him. Very fond was Nänabushu of his nephew. It was on that account (the chief) angered him, which was why he was shot (by Nänabushu)."

"Now, pray why should he be so treated by the chief of the big lynxes as to be deprived of his nephew by him? By no means a small manitou is he who goes by the name of Nänabushu."

She lifted her head and looked up at him: "Ah, me! perhaps you are Nänabushu!"

"Nonsense! Not so long as this would you be held in conversation if it were Nänabushu. Long ago would you have been clubbed to death if I were Nänabushu. O my grandmother! do start that song of yours once more! Not exactly yet do I know that song of yours."

So once more:

"From the ends of the earth do I come with the sound of my rattles, sā". From the ends of the earth do I come with the sound of my rattles, sā"."

What did Nänabushu do but club her to death. "Well, what a fool this wretched old woman (was)!" Ah! Nänabushu then set to work flaying her, from every part he

cipa'kunāt, ā'pitci ągācī^{n}yi'kāsu Nänabucu. Wägunänīwinän äjipīsi'kawāt īni'^{u} umaka'kīwayānąn̓, wawīngä udäpickawān. Pąngī omā upwāning ugā'kikickawān. Kā'pīsi'kawāt, īni'^{u} ucīcīgwąnąn udōndanānk uda'kupinān, kayä īni'^{u} wīgupīn udōmpōntānąn. 'Ā, Nänabucu äjikwāskwanit äjimādcī·ą·nk:

"A'ki·ä·'kwāg nimbicinawicin, nimbicinawicin, sā^{n}.
A'ki·ä·'kwāg nimbicinawicin, nimbicinawicin, sā^{n}."

Ā'pitcigu kicīwä piminągąmut. Cayīgwa udäbābąndān ōdäna. Ąbā'pic ä'kwā'kwānig tägucing, kägä't owâbandān wīgiwāmäns. "Mīmā wīni·i·^{u} kā·i·tąnk," inändąm. Kumāgu a'pīsināgwątiniwąn īni'^{u} wīgiwāmąn. Ānīc, ā'pitci änigu'k piminągąmu, nōntawā piminągąmut.

Päjik äjikīkitut: "Ä^{ɛ}, cigwa mīnawā kō'kōnān pītwäwitąm. Mī·i'·^{u} cigwa mīnawā tci·a·wisągaswä·ä·k."

Mī cigwa ąni·u·di'tąnk wīgiwāmäns, näyāgigu pisāga·ą·mō^{ɛ} kwīwisänsa^{ɛ}. "Nō'ko, kitagwicinina?"

"Äye^{ɛ}, nōsisitug, nintągwicin." Änīcipīndigät, wągitcitcīngwąn nąmądąbiwa^{ɛ} 'i^{ɛ}i'^{u} ōsisa^{ɛ}. Wägunänīwinän päcig īni'^{u} ōsisan owâbąmigōn i·i·mā kīkā'kikickawāt īni'^{u} umaka'kīwayānąn. "Nō'ko, ānīn wīn i·i·mā kī·i·cināgusiyąn? Ąnicinābä wacąga·ā·ng kidicināgus."

"Kā, nimbigwa'tągī icī'kamāni'ku īni'^{u} wīgupīn wī·ą·ntawā pi'kāsut 'a^{ɛ}a'^{u} Nänabucu."

Ā'pidcisa ki'tci änigu'k nągąnun. Mīsa gägä't kā'pī·i·jisą-

removed the skin. After he had finished flaying her, very small then Nänabushu made himself. What should he do but get into the toad-skin to wear it, in every respect did he fit into it. Slightly here on the hip he tore it. After he had got into it, then he bound the rattles to his heels, and put the bast upon his back. Ah! as Nänabushu went leaping along, he then began to sing:

"From the ends of the earth do I come with the sound of my rattles, sa". From the ends of the earth do I come with the sound of my rattles, sa"."

And very loud was the sound of his voice as he went singing. In a while was he come in sight of the town. When he was come at the edge of the forest, sure enough, he saw a small wigwam. "This must be what she spoke of," he thought. Farther on was a view of the wigwams. Now, ever so loud he sang as he went; he was heard as he went singing along.

One then spoke up: "Yea, now once again comes the sound of our dear grandmother singing. Therefore now again should you invite her to the gathering to smoke."

Then presently, as he was about to arrive at the little wigwam, but before he got there, out came the boys. "O my grandmother! have you come home?"

"Yes, my grandchildren, I am come home." When in she entered, then on her lap sat her grandchildren. What should happen to him[1] but to be seen by one of his grandchildren at the place where he had torn open the toad-skin. "O my grandmother! why do you look that way there? Like the skin of a human being is the way you look there."

"Oh, I wore it through while at work on the bast (to be used for a snare) that is to be laid for Nänabushu."

As loud as she could she sang. Thereupon truly was

[1] Gender is confused here, but it is given as in the text.

gąswä·i·nt, mīdąc kā·i·jimādcāt. Cigwa kō'kōnān ubäcwâbąndān 'i^{s}i'^{u} wīgiwäm. Ä'tawā, cƙwāntänk ānīn kä·i·cinąnk udōcimiwayānąn kipickwāntäigäwän. Mīgu i^{u} wīpitāni äcigigisininik. Ä'tiwä Nänabucu! mīgu i^{u} äcisīgisänik īni'^{u} uskīcigōn. Kägägu äjiki^{s}tcimawit, wâwīcwīn a'pī änipā'kintänąnk. Pąnägu ā'pitci mōckinäwa^{s} wänanātawi·i·wänit. Ickwāntänk äciwunąpit. Kägä't owâbąndān 'i^{s}i'^{u} kacki'kipitänik, mīdąc iwiti äntąnwäwitąminit īni'^{u} ugimän mąmātwänit. Cigwasa' mādci'tāwa^{s} nänātawi·i·wänit. Mīsa i^{u} äjipācitcita'ku'kīwāt iwiti äntąnwäwitąminit īni'^{u} mwā'kunänit. Ānīc pā'tąnīnōwa^{s}.

Cigwasa' pācunāgwątini kayä wīn 'i^{s}i'^{u} tcimādci'tād, cigwa kayä wīn wīnąnāntawi·i·wä. Ā'tayā, Nänabucu äjimādci'tāt, umātciwäbinān īni'^{u} cīcīgwąnąn, ā'pidci änigu'k nągąmu:

"A'ki·ä·'kwāg nimpicinawicin nimbicinawicin, sā^{n}.
A'ki·ä·'kwāg nimpicinawicin nimbicinawicin, sā^{n}."

Ina·ą·m. Cayīgwa pasigwī äjiicāt ugimāmicipicīn. Ä'tawā, a'pī äni·ō·nabī'tawāt, wäntcidągu wācä'pīnit 'i^{s}i'wä ubikwa'k kīsāgā'kusinini. Mīgu i^{u} pągitąnāmunit, änā'kuskānik. Wäwänigu udōta'pinān i^{s}i'^{u} ubikwa'k äcicicigwänawāt. Ā'tā', Nänabucu äjipąsiguntcisät, äcikā'kikiwäbickawāt īni'^{u} umaka'kīwayānąn, mīgu imā wäntcipąpīcigunint. "'Ä'ä'ē^{i}! mīsa i^{u} piyā'pitcinąnāt 'a^{s}a'^{u} Nänabucu īni'^{u} kitōgimāminānin."

she invited to the assembly to smoke. Accordingly then she went. Presently our grandmother was approaching nigh to the wigwam. Oh, in the doorway what should he[1] behold but the skin of his nephew then being used for a flap over the entry-way. And there still were left upon it some of the teeth (of his nephew). Sorrowful Nänabushu! then did tears pour from his eyes. And almost did he weep aloud, especially when opened the flap on his way in. Throughout every part was the space crowded with them who were to heal. By the doorway he sat down. Sure enough, he saw that there was a partition, and it was over beyond he could hear the sound of the chief as he groaned in pain. Already began they who were to do the healing. Thereupon (the throng) stepped over to the place where they heard the sound of him who was suffering. Of course they were many.

Now the time drew nigh for him also to begin, now he too was about to begin healing. Well, when Nänabushu began, he began wielding the rattles with a swing, very loud he sang:

"From the ends of the earth do I come with the sound of my rattles, sā". From the ends of the earth do I come with the sound of my rattles, sā"."

(Thus) he sang. Presently up he rose to his feet when he went over to the chief of the big lynxes. Ah, when he went over to sit beside him, square in his side was the arrow sticking out. Accordingly, when he breathed, then to and fro moved the arrow. Now with care (Nänabushu) seized the arrow, which he worked back and forth into him. Ah! when Nänabushu sprang to his feet, he thus tore up that toad-skin of his, whereupon they tried in vain to catch him there. "Alas! it was to kill this chief of ours that Nänabushu came."

[1] Gender is confused here, but it is given as in the text.

Mīgu imā äni·ō·ntcipa'kibināt īni'^{u} udōcimiwayānąn. Ä'tawā, mīgu i^{u} pā·a·'kubīnik pimōskaąninik, ānunātciba·i·wät 'i^{ę}i'^{u} udānusāgąn. Ä'tawā, mintcimigu cigwa' udānupäcwäntān, cayīgwasa mīdąc ä'ta ustigwān änisāgibatōt. Cayīgwa udäbābąndān, ągāwa udōdi'tān; mīdąc äcipōsit i^{ę}i'^{u} udānusāgąn, ä'tawā Nänabucu, skwatci nä'kibīni'k wątciwąn. Ā'tā', ki'tcikabäya·ī· käyābi kīmōskaąnini. Ē^{i}, ąnicāgu kāwąnātągānit 'i^{ę}i'^{u} awäsīya^{ę} kayä igi'^{u} päbāmisänit. Ānintigu udānapōsi·ā·^{ę} päpīwicī·i·nit; iwidąc wīn mämändidunit ąnicāgu sa'ki'kwägumōwa^{ę}. Pō'tcidąc mīgu i^{u} kintābīckąminit 'i^{ę}i'^{u} utcīmän. "Mīsa' käwīn wī'kā minawā a'kī'käng kīgataiyāsīmin," inändąmōg.

"Mīmāwīni·i·^{u} kägä't pātā'tcigäyän," inändąm. Ogąnōnā^{ę} awäsīya^{ę}: "Ä'tawā mīsa i^{u} kīwąnī'käyän i^{ę}i'^{u} a'ki. Ąmbägic pąngī pi·a·yāyāmbän 'i^{ę}i'^{u} a'ki! Ąmbäsa, käwīn inā awīya odābītōsīn 'i^{ę}i'^{u} a'ki? Kīcpin cacāgōwisiyäg mī i^{u} ga'kina tciniboyąnk. Minōtc mini'k nä'tāgōgīyäg, nąntawâbandamu'k i^{ę}i'^{u} a'ki. Kägu' wīn māmāwīnu'kägun, aiyā'kowātc kīgamādcām."

Mīdąc 'a^{ę}a'^{u} mäng ni'tąm känōnint: "Tąga', kīn, ni'tąm nąntawâbąndąn 'i^{ę}i'^{u} a'ki. Ayängwāmisin wīpīdōn."

"Ānīc, mīnōtcsa," i'kito 'a^{ę}a'^{u} mānk. Ä'tā, 'a^{ę}a'^{u} mānk nōntāgusī: "Ā^{a}, wīwīwi'!" Ā'tā', a'pą'n kwāgīt. Ä'tawā, wī'kāgu kīyābōskā·ą·guntcisäwąn. Ä'tawā acimängwąn wädā'pināt. Nänabucu kā·u·dā'pināt, äcibąbwätānāt, mīsa' näyāp kī'pimādisinit. Äjikąnōnāt: "Ānīn, käwīn inā kigī-

And then from its place he tore off his nephew's skin as he went. Oh, thereupon, as the flood came, as the water rose, then he fled, seeking to find his raft. Oh, at the very moment when he felt he was getting near to it, then already was he going along with only his head out of the water. Presently he came in sight of it, barely did he get to it; and when he got aboard his raft, poor Nänabushu (saw that) now under water were the mountains. Why, for a great while did the water rise. Well, to swim aimlessly about was all that the animal-folk and the beings of the air could do. Now, some that were tiny he tried to put aboard; and those that were big hung to (the raft) by their chins. Yet, for all that, his float was weighed down with its burden. "Therefore never again shall we be upon land," they thought.

"Perhaps it is true that I have done a wrong (which may never be repaired)," he thought. He spoke to the animal-kind, saying: "Pity it is that I forgot (to fetch along) some earth. Would that I might have brought a little! Now, is there no one able to fetch some earth? If you continue passive, then shall we all die. Even so, do you, as many as are good at diving, go seek for some earth. Do not all go together, one after the other shall you go."

Accordingly the Loon was the first to be addressed: "I say, you, do you first go seek for some earth. Take care that you fetch it."

"Well, I will try," said the Loon. Lo, a cry the Loon was heard to give: "Ā, wīwīwi!" Oh, then down he dived into the water. Why, it was a long time before he came back up to the surface of the water. It was a poor dead loon (Nänabushu) then picked up. After Nänabushu had picked him up, he then breathed upon him, whereat back to life he came. Then (Nänabushu) spoke to him, saying: "How now? Did you not come in sight of

täbābandạ^{n}zīn ‘i^{ɛ}i′^{u} a‘ki?” Äjikạnōnigut Nänabucu: “Kāwin kạnạgä ningītäbāba^{n}dazīn, mī a‘pì kā·i·ciwạnäntạmān.”

Ā‘pitci sägisi Nänabucu. “Ạmbäsa, gīn ạmi‘k, tạga kīn. Pāmāgu nipuyạn mī·i′·^{u} tci·ā·nacī‘tạmạn. Kägu′ wīn mägwā pimātisiyạn pigīwä‘kän.”

Ā‘taiyā, mīsa′ kayä wīn a‘kawä nōndāgusit ạmi‘k. A‘pạn kwāgīt ‘a^{ɛ}a′^{u} ạmi‘k. Ä‘tawā! pạbima‘kwaciwät ‘a^{ɛ}a′^{u} ạmi‘k, mīgu i^{u} cigwa wạnäntạnk; ānutäbābạmāt ‘i^{ɛ}i′^{u} mi‘tigō^{ɛ}, mīsa′ kā·i·ciwạnäntạnk.

Mīsa′ Nänabucu, aya‘kawābit. Ä‘tawā! ningutingigu ki·u·ndcāboska·ạ·gun tcisäwạn mīnawā udạgwācimān īni′^{u} ạmi‘kwạn utcīmāning. “Ä‘tawā, ācimādcī, mīsa′ kīnisābāwät nicīmisā!” Mīsa minawā kā·i·jipạbwätānāt, mīsa′ näyāp kī‘pimādisinit. Äjikạnōnāt: “Ānīn kā·i·ciwäbisiyạn?”

“Ä‘tawā, mīgu i^{ɛ}i^{u} täbābạmạgwā mi‘tigōg, mī a‘pī kā·i·ciwạnäntạmān.”

“Ānīc nā, mīsa gägä‘t nībuyạnk. Intawā mī·i′·^{u} ka‘kina nä‘tāgōgīyäk icimāmawīnuyu‘k. Iwitạc kä·i·cictcigäyäk, pāmāgu nibuyäk kīgayānicī‘tām.”

Ā‘taiyā, ānīc ga‘kina mini‘k nä‘tāgōgīwāt äcigōgīwāt. Anic inändạm nigik tcibītōt ‘i^{ɛ}i′^{u} a‘ki. Cigwa a‘kawä nawạtcimōwạg, a‘pạ′n kwāgīnit, ā‘taiyā, tci·a·yanagōtcininit. Mini‘k päbima‘kwaciwäwāt, ānintigu tcibwādäbābandạmowāt mī·i′·^{u} äjiwạnäntạmowāt. Āninti dạc kayä ābi‘tawā‘tig mi‘tigunk mī·i′·^{u} äjiwạnäntạmōwāt; mīsa′ kāwīn kanagä pạngī awīya ubīdōsīn ‘i^{ɛ}i′^{u} a‘ki. Ạnicāyä‘tạgu, kāwạnạgun-

the earth?" Then was Nänabushu told: "Not even did I come in sight of it, for when (on the way down) did I become insensible."

Very much afraid became Nänabushu. "Now, you, Beaver, do you (go). Not till you are dead shall you give up. Do not return as long as you are alive."

Lo, therefore the Beaver too, before (he went), was heard giving forth a cry. Then down dived the Beaver. Alas! as down through the water the Beaver was going, then was when he became unconscious; (it was when) he tried in vain to get sight of the trees that he lost his wits.

And now Nänabushu was keeping watch. Alas! by and by up to the surface he came, and he drew the Beaver up into his canoe. "Ah, what a pity, now that drowned is my little brother!" And so again, when he had breathed upon him, then accordingly, as before, (the Beaver) came back to life. Then he spoke to him, saying: "How did you fare?"

"Why, just as I was coming into view of the trees, then did I become insensible."

"Well, then, it is certain that now we shall die. Therefore then do all you that are good at diving go hence together. And this is what you shall do, not till you are dead shall you give up."

Behold, naturally, all that were good at diving then dived into the water. Now the Otter thought that he would fetch the earth. So before starting they (all) whooped, then down they dived, (being gone) oh, till they (were drowned and) came floating to the surface. Of as many as went into the water, some became unconscious before they got sight of the earth. And now some were halfway down the trees when they then lost their wits; whereupon not even a small bit of earth did any one fetch. Yea, of a truth, afloat on the water were all those

tcininit mini'k ānugī kōgīnit. Äji·ą·gwābīginät, mīnawā äjibabwädänät, mīsa′ näyāb äjipimädisinit ka'kina. Mīdąc 'i^{ę}i′^{u} ąnigagwätcimät: "Awänän kā'päcwâbandąnk 'i^{ę}i′^{u} a'ki?"

Nigikidąc kīgito: "Nīnsa′ nīntānugīpäcwâbąndān."

"Ānīnigu wä'pī?"

"Kāwīn wīn äbi'tawā'tig nawątc päcu′ ningī·u·säbąndān 'i^{ę}i′^{u} a'ki."

"Tąga′, mīnawā, nigig."

Mīsa gägä't äjikōgīt, pabima'kwaciwät; tcibwāgua'kwąnäbāwät, mī·i′·^{u} cigwa täbābąndąnk 'i^{ę}i′^{u} a'ki mindci migu päcwâbandąnk, äciwanäntąnk. Ä'tawā! Nänabucu untci·ā·bōska·a·guntcisäwąn. "E^{ę}, mīsa′ gägä't nibōyąnk." Intawā näyāp udōdā'pinän. Bąbwädänät äjigagwätcimā: "Ānīn kā·i·jiwäbisiyan?"

"Mīsa′ undcita kāwīn nindākacki'tōsīn nīn tcibīdōyāmbān."

Ä'tawā Nänabucu! mīsa gägä't sägisit. Tiwä, ugīmi'kwänimān īni′^{u} wajackwan. "Tąga′, kīn. Minōtc, wajack, kōgīn."

"Ānic, mīnōtc mānō kayä nīn ninganisābāwä."

" 'A'ā′^{u}, waja′ck, aiyängwāmisin."

Tā, waja′ck ōsō^{u} ōdōmpinän; cayīgwa, kwątcąk! inwäwägamicinōn. Ā'tā′! waja′ck pabima'kwaciwät, ningutingigu utäbābąmā^{ę} mi'tigō^{ę}. Kāwīn ānawi ā'pidci a'kwanābāwäsī. Cigwa äbi'tawātig mi'tigunk odōdi'tān; mīgu′ cigwa′ wąnäntąnk tagwicing iwiti a'kīng. Äjikąna'kąntąnk 'i^{ę}i′^{u} a'ki′, kayä ānint unintcīnk ugani'kibi'tōn. Mī·i·mā utcitcā'kānk

who had tried to dive. When he drew them out of the water, again he breathed upon them, whereupon back to life they all came. And then he asked of them, one after another: "Who was it that got a near view of the earth?"

And the Otter spoke up: "I myself tried to get within easy view of it, but without success."

"And how close?"

"Why I was more than halfway down the trees when I saw the earth."

"I say, once more, Otter."

Whereupon truly down he dived, down into the water he went; and before he was out of breath, then he came in sight of the earth. And the moment that he got within easy reach of it, then he became insensible. Alas! Nänabushu (saw) him come floating on the water. "Oh, therefore certainly now shall we die!" Consequently, just as before, he took (the Otter) up. Breathing upon him, he then asked of him: "How did you fare?"

"Why, it seemed fated for me not to be able to fetch home (some earth)."

Poor Nänabushu! thereupon truly was he scared. Behold, he remembered the Muskrat. "Now you, despite our failure, Muskrat, do you dive into the water."

"Well, anyhow, I will try; but I too shall drown."

"Good, Muskrat, do all you can."

Ay! the Muskrat lifted his tail; then "kwạtcạk!" [1] was the sound he made as he dived into the water. Ah! as the Muskrat was on his way through the water, he by and by came in sight of the trees. Not so very much out of breath was he for all that. In a while halfway down the trees was he come; and when he got to the earth, he then became insensible. When he took some earth in his mouth, he also took up some in his paws.

[1] The sound of the water as he went down.

äjitcängā'kuskänig 'i^{g}i'^{u} usō^{u} kayä wīnągā'tig. Mägwägu Nänabucu a'kawäbamät, ä'tiwä ningutingigu undci·ā·bocka·ą·gundcisäwąn wäntcitōgu käpikwā'kwatąguntcininitigu. Mīnōtc ōdōdā'pinän Nänabucu. Ąnicā tōtąnk, ubā'kā'kin-
5 intcībinän. Ä'tawā, a'ki ugīkaskā'kunintcäntąmini. Mīnawā ācawinintc mīnāsāb, a'ki uduntcimi'kąmawän. Imā udcitcā'kayänink udici·ą·ntawâbandąmawän, käyābi a'ki umi-'kwunąmawän; kayä iwiti pindcikunä'^{u} nawatc nībiwa udōntcimi'kąmawän. Mīsa äjibąbwädānät mī·i·^{u} mīnawā kā·i·ji-
10 pimādisinit.

Äcibāsąnk 'i^{g}i'^{u} a'ki, "Mīsa 'i^{g}i'^{u} kägā tcigīci'tōyän 'i^{g}i'^{u} a'ki." Nänabucu äcibōdātąnk, kuniginīn! minisäns kī·ą·gwantäni. Mīgu' āca wī'pimi·ą·gwā'tānit 'i^{g}i'^{u} mąnidōwänca^{g}, äjikanōwāt: "Bä'kā, pāmā nawątc mi^{s}tcāg ągwā'tā'käg."

15 Mīnawā äjipōdādąnk, ki^{s}tciminis kī·ą·gwantäni. Mīdąc imā ki^{s}tcibā'tąnīnątinink kā·i·jibōtātąnk, mīsa cigwa pimādisīwągänimunit 'i^{g}i'^{u} mąnitōwänca^{g}. Mīnawā mādci'tā pąbwätātąnk 'i^{g}i'^{u} a'ki. Äjigąnōnāt īni'^{u} käcīsänit kä'kä-'kwąn: "Tąga, kīwitāsän o·o· a'ki ąmąntc änigu'kwägwän
20 oō'^{u} a'ki."

Gägä't äjimādcāt kä'kä'k. Kumägu kīą'pī'tänti, cigwa tagwicinōn äjikanōnigut. "Käwīn ā'pidci mi'tāsinōn."

Mīnawā äcipōdādąnk, kąbäya·ī· taci'tābąbwädādank. Mīnawā ogąnōnän īni'^{u} kägąkiwąn: "Tąga, kīn kägägi,
25 wīki'kädąn ąmąntc äniku'kwägwän i^{g}i'^{u} a'ki."

Then there between his groins he flung his tail and his stiffened penis. Now, while Nänabushu was watching for him, why, by and by (he saw) the poor creature floating on the water (looking) quite (like) a ball that was carried on the flood. Even so Nänabushu reached down and picked him up. Doing it in play, he opened out (the Muskrat's) paws. Why, (the Muskrat) was holding fast to some earth in his clinched paw. Likewise in the other paw, in just the same way, he found him with some earth. There in his groins he sought to find him with it, even more earth he found upon him; and there in his throat too he found him with much more. And so when he breathed upon him, he then came back to life.

When he had dried the earth (he found on the Muskrat), "Therefore now am I about to create the earth." When Nänabushu blew his breath upon it, behold! a small island floated on the water. Accordingly afterwards the small animal-folk were eager to go out upon it, when he then spoke to them, saying: "Wait! not till it is larger may you go out upon it."

When again he blew his breath upon it, a great island was floating on the water. And so upon the place where he had blown his breath there was much earth, whereupon then began the little animal-kind to feel themselves secure. Once more he began breathing upon the earth. Then he spoke to the swift-flying Bird-Hawk, saying: "Now fly you round about this earth and see how large this earth is."

Sure enough, away went the Bird-Hawk. For some time was he gone, in a while he came home. Then was (Nänabushu) told by him, "Not so very large is (the earth.)"

When again (Nänabushu) breathed upon it, for a long while was he busy breathing upon it. Next he spoke to the Raven, saying: "Now, you, Raven, do you find out how big this earth is."

Kägä't äjimädcät 'a^{g}a'^{u} kägägi. Ạmạntcītug tạsugīsis änäntit kägägi; wī'kä tạgwicin. Cigwa tibätcimu: "Käwīn ningīmi'kạ^{n}zīn ạmạntc äniku'kwägwän 'o^{g}o'^{u} a'ki, mīgū i^{u} kä·i·cinōntäkīwäyän."

Nänabucu dạc äjigạnōnät īni'^{u} kägägiwạn: "Ạmbäsa, tcipicigänimoyạn kīga·i·ci·i·n. Änīn i·i'·^{u} kä·i·cipicigänimoyạn?"

"Nänabucu, 'i^{g}i'wä kīmicakwa'k kä·i·cinägwa'k kīyōcäwackwäg, mī'·i·^{u} ạmbägic icị·i·yạn."

Mīsa' gägä't Nänabucu kī·ō·cäwaskunät. Kägägidạc kä·i·cinägusit mī·i'·^{u} īni'^{u} Nänabucōwạn.

SERIES III. Nos. 33–38.

33. Nänabushu feigns Death to marry his Sister.

Änīc, mīcigwa aindäwạg, Nänabucu ucīmäyạn wīdigämän. Mīsa' pîbōniciwād i·i·mā, ningudingigu inäntạm Nänabucu: "Ạmạntcigic kä·i·cictcigäwäbänän 'i^{g}i'^{u} misawänimạk 'a^{g}a'^{u} nicīmā 'i^{g}i'^{u} tciwīdigämạgibạn!" Mīsa cigwa kīnạntạmi'kwäntạnk, mīsa' äci·ā·'kusī'käsut. Mīsa kägä't ugā'tinigōn ā'pidci. Kägä'tîsa ugagwā'tạgiän īni'^{u} ucīmäyạn, mīsa' cigwa: "Kunigä mīgū·i·^{u} kägä't tcinibugwän wa^{g}a'^{u} nisayä^{n}!" inändạm 'a^{g}a'^{u} i'kwä. Mīdạc cigwa kā·i·nändạnk udinän īni'^{u} usayän: "Mīnạgu kägä't 'i^{g}i'^{u} tcinibuyạn?" udinän. Wō·o·dạc ugī·i·gōn: "Kunigä ā'pidci kạmänändạm!" ugī·i·nän īni'^{u} ucīmäyạn.

"Äye^{g}," kī·i·'kitu a^{g}a'^{u} i'kwä; "kägä't ninganagagwätagäntạm."

Truly then away started the Raven. It is not known for certain how many moons the Raven was gone; after a long time he returned. Then he told, saying: "I have not learned how large this earth is, so therefore I came back before I could find out."

So Nänabushu then spoke to the Raven, saying: "Come, so that you may be proud of yourself will I make you. In what manner, then, do you wish to feel pride in yourself?"

"Nänabushu, as it looks on a clear day when the sky is blue, so would I have you make me."

Thereupon truly Nänabushu colored him blue. Now such is the look of the Raven, he was made so by Nänabushu.

SERIES III. Nos. 33–38.

33. Nänabushu feigns Death to marry his Sister.

Well, so then there they dwelt, Nänabushu dwelt with his younger sister. And so while they were passing the winter there, then once thought Nänabushu: "Wonder how I shall do to marry that little sister of mine[1] whom I desire!" And so he began seeking for a way, whereupon he made out as if he were sick. And now truly by her was he nursed very tenderly. Truly, so much care did he make his young sister bestow upon him, that at last (she began to think): "Wonder now if my big brother is really going to die!" (thus) thought the woman. And so when she had had this thought, she said to her elder brother: "Is it really true that you are going to die?" she said to him. And this she was told: "Wonder if you would feel very sad about it!" he said to his younger sister.

"Yes," said the woman; "truly, I should be grievously sad."

[1] The younger of the Foolish Maidens.

Ō·o·dąc ugī·i·nān mīnawā nä'kwä'tawāt īni'ᵘ ucīmäyąn: "Kunigä kiga·i·näntąm 'iᵉi'ᵘ kä·i·niñān. Ąmbäsa, kiga·ī·nin 'iᵉi'ᵘ kä·i·näntąmąn. Mīsa wīn cigwa kägä't 'iᵉi'ᵘ tcinibuyān," ugī·i·nān īni'ᵘ ucīmäyąn. "Ānīc, kä·i·cictcigäyąn wīsiniwin kīgąta'tōn i·i·mā kätącicinān," ugī·i·nān īni'ᵘ ucīmäyąn. "Mīgu·i·i· äjipapągäntamąn i·i·ᵘ äninān, ānīc kāwäsa i·i·wīn tcipimādisiyāmbān," ugī·i·nān īni'ᵘ ucīmäyąn. "Mīyä'tagu iᵘ kä·i·ciwâbąntąmān i·i·mā tci·i·cipa'pagitändamąmbąn, i·i·mā anikwäcinān tci·a·'tōyąn iᵘ wīsiniwin. Pō'tcidąc nīngämīdcîn. Mīsa' iᵘ kädicictcigäyąn."

Mīdąc kägä't kā·i·cinibunit īni'ᵘ usayäyąn 'aᵉa'ᵘ i'kwä, mīsa' kā·i·cisaka'kināt. Kāwīndąc ugīna·i·nāsīn, mīgu·i·mā pīndik äntāwāt kā·i·cicininit. Mīdąc mōⁿjąg mawi 'aᵉa'ᵘ i'kwä, mīsa' kägąbägījik mawit. Mīdąc kägä't kā·i·cictcigät 'iᵉi'ᵘ kī·a·'tōt 'iᵉi'ᵘ wīsiniwin i·i·mā ānikwäcininit. Mīsa', tasing pątągwicingin pī·ą·ntawâbandąnk 'iᵉi'ᵘ mīdcîm imā kā·ą·'tōt, kägä't owâbąndān äjigąnjīcininit. "Kägä't mīnąngwąna umīdcinātug," inändam.

Mīdąc kā·ą·nimādcānitcin īni'ᵘ ucīmäyąn, mī cigwa uniskāt wīsinit; ąnicā nibu'kāsu. Mīdąc äcictcigät 'iᵉi'ᵘ i·i·mā änikwäcing ä'tänik, iᵘ wīsiniwin äjipāpāzagapi'tōd. Ānīc mīgu tąsing i·i·ᵘ äjictcigät, kayä wīsinit kąnimādcānitcin.

Ningutingiku ąnitagwicing, 'aᵉa'ᵘ i'kwä wâwâbigunōtcīyąn pimī·ā·cawiba'tōnit ōwâbamān i·i·mā utickwāntäming; utānupa'kitä·o·wān, utānupapīnowān. Ō·o·dąc udinān: "Ningī-

And this he said to her when again he replied to his younger sister: "(I) wonder if you would consent to do what I am to tell you. Therefore I will tell you what you should be willing to do. The time is now truly at hand when I should die," he said to his younger sister. "Now, what you should do is to place food there where I shall lie buried," he said to his younger sister. "Now, this request do you heed, according as I tell you, for there is no hope at all that I shall live," he said to his younger sister. "So all that I can now look forward to is the food which now and then you will offer; there where I rest my head is where you will put the food. And of necessity shall I eat it. Therefore that is what you shall do."

And so truly, when the woman's elder brother was dead, then did she dress him ready to put away. But she did not bury him, so there inside of their dwelling-place was where he lay. And so continuously did the woman weep, even throughout the whole of every day she wept. And so, truly, what she did was to place the food there where he laid his head. Accordingly, as often as she came to examine the food which she had placed there, truly she saw where (the dead) had left the mark of finger-nails. "Surely, in good sooth must he have eaten it," she thought.

And so every time that his younger sister would go away, then would he rise from where he lay (and) eat; he was only feigning death. And that was what he did to what lay there where he laid his head, at the food he kept scratching. Now, that continually was what he did, and what he ate every time that she would go away.

Now once, upon her arrival, the woman saw a mouse come running across the entry-way; she tried hitting it, but without success, for she failed every time she tried to hit it. And this she said to it: "I thoroughly detest that hateful

gagwāsaġänimā ‘a^{e}a′^{u} maṭciwâwâbigunōtcī·i·c wīn awimīdcit nisayä^{n}yaṇ äcimimaḳ.” Mīdaċ äġut īni′^{u} wâwâbigunōtcīyaṇ: “Wīntaṃawākaṇ pina′,” udigōn īni′^{u} wâwâbigunōtcīyaṇ. ‘O^{e}ōwidaċ ugī·i·gōn īni′^{u} wāwābigunōtcīyān: “Kitāgīwīntamōn i·i·^{u} änänimi‘k ‘a^{e}a′^{u} kisayä^{n}.”

“‘A^{u}, wīndamawicin! Mäskut nimpīndcipimāgaṇan kīga·a·camin, wīntaṃawiyaṇ.”

“‘A^{u},” udigōn īni′^{u} wâwâbigunōtcīyaṇ. “Aṇicā kuca kitōtāk i·i·^{u} kīnibu kī·i·näntaṃaṇ. Kāwīn kuca kägä‘t nibusī. Aṇicā kuca tōtaṃ. Mīginīnigu kā·a·nimādcāwaḍcin cigwa uniskāt. Aṇicā kuca kiwī‘tōtāk. O·ō· kuca kitinänimik, ‘Aṃbädacsa wītigämaġ,’ kitinänimik. Mī guca aṇicā wäntcidōtaṇk ‘i^{e}i′^{u} nibu‘kāsut. Mī guca i·i·^{u} änänimi‘k kiwīndaṃōn wäwäni,” udinān ‘a^{e}a′^{u} wâwâbigunōdcī. “Mīsaġu mini‘k äciwīndamönān,” udigōn īni′^{u} wâwâbigunōtcī·a·n. “Aṃbäsaṇō, äyängwāmisin, pō‘tcigu tciwīdigämi‘k, mī·i·^{u} änäntaṇk.”

“Mīnaṇgwana i^{u}!” i‘kitu a^{u} i‘kwä. Mīsa kāwīn käyābi kaskändaṇgibaṇ [1] utaiyāsīn. Mīsa′ kīwäbinaṇk äjikīwät. Cigwa pīndigät äntāwāt, ubā‘kingwäbinān īni′^{u} usayäyaṇ. Ānīc mawi pā‘kīngwänāt īni′^{u} usayäyaṇ, o·o·taċ udinān: “Ānīc, mīsa intawā tcipaġitänimaḳ wa^{e}a′^{u} nisayä, mīsa intawā tcina·i·naḳ nōngum kīciga‘k,” i‘kito ‘a^{e}a′^{u} i‘kwä. “Aṃaṇtcigic kä·i·ci·ā·waġän wa^{e}a′^{u} nisayä! ningawäci·ā·māwīn.” Mīsa′ äciwāwānäntaṇk i·i·^{u} aṇiwawäji·ā·t. Cigwa

[1] Kaskändangiban, “her sadness;” literally, it is a construction meaning “in the sadness she was in.” Most Ojibwa dialects would have the noun käskändamowin, “sadness.”

Mouse, for he is the one that keeps eating what I feed my elder brother." And this she was told by the Mouse: "You should by all means tell him about it," she was told by the Mouse. And this she was told by the Mouse: "I would have told you what designs your elder brother had on you."

"Ah, do tell me about it! In return I will give you (one of) my bladder-pouches (of grease) to eat, if you tell me about it."

"Good!" she was told by the Mouse. "Why, only a trick is he playing you, to have you think that he is dead. Not really in good earnest is he dead. He is only shamming. Now, it is really true that just as soon as you are gone, then up he rises from where he lies. Why, he is only deceiving you. This really is his thought of you, 'Would that I might marry her!' (such) is his thought of you. Such really is the foolish cause of his feigning death. So what his actual design upon you is I have now told you plainly," to her said the Mouse. "Therefore such is all I have to tell you," she was told by the Mouse. "I warn you, take care! for he is determined to marry you, and that is his desire."

"So that is the intent!" said the woman. Whereupon she carried (her) sadness [1] no longer. Leaving the place there, she went back home. When she entered into where they lived, she uncovered the face of her elder brother. Still was she crying when she uncovered the face of her elder brother, and this she said to him: "Well, the time has now come for me to give my elder brother up for burial, hence it is for me to bury him this very day," said the woman. "Would that I knew what to do with my elder brother! I should paint his face." [2] And then she was at a loss as to how she would paint him. Then she

[2] It is the custom to paint the face red at burial; the design is round.

ugīkąnōnigōn: "Ō·o· ijī·i·cin," ugī·i·nān īni'ᵘ ucimäyąn. "Kīwi'tāskīcig mī·i'·ᵘ ijipī·u·cin," ugī·i·nān īni'ᵘ ucīmäyąn. Mīdąc kägä't kā·i·cī·i·gut īni'ᵘ ucīmäyąn.

Kā'kīji·ā·t, cigwa kīmādci'tā kī·u·ji'tōt wāni'kān, mīdąc kā·i·jipagunägwātąnk ō a'ki. Mīsa' kācictcigät 'aᵉa'ᵘ i'kwä. Mīsa' cigwa kinānzi'kawāt usayäyąn, i·i·mā kīciwināt owāni'käning. Mīdąc kā·i·ci·ą·dcita'kīwäbināt, kā·i·jiningwa·ą·nk. Mīdąc cigwa kīmādci'tād mi'tigōn kī·i·nā'kwägawāt i·i·mā kā'pąginät īni'ᵘ usayäyąn; nībiwądąc mi'tigōn i·i·mā ugī·i·nā'kwägawān. "Mīmā·i· äniwä'k tcibwānawi·u·'pąn nōmąg," kī·i·näntąm 'aᵉa'ᵘ i'kwä. Mīdąc äcikąnōnät īni'ᵘ wâwâbigunōtcīyąn: "Ąmbäsąnō, wīdō'kawicin," ugī·i·nān. "Kā·i·cimīnät 'iᵉi'ᵘ wâgā'kwąt: "Ąmbäsąnō mawi'n, kägabägījik tcimądwä·i·gäyąn. 'Nisayäⁿ!' kīga·i·nątäm tcimawiyąn. Mīnōtc nīwimādcinicimā. Kägu' wī'kā kibi'twä·i·gä'kän," ugī·i·nān īni'ᵘ wâwâbigunōtcīyan. Mīsa' kā·i·cimādcāt aᵘ i'kwä pąbimiba'tōt.

Mīsa', Nänabucu cacīngicing pisintawāt ucīmäyąn mawinit kägąbägījik, wō·o·dąc kī·i·nändąm: "Ningī·i·nigā·a· nicīmä, ąmbäsąnō ningawâbąmā." Mī cigwa kīwī'kwatci·u·t. Mīsa' kā·i·jikaski·u·t, ānīn kä·i·cinąng imā kā'pąginigut mi'tigōᵉ ayāpītā'kucininit. Onōntān mądwä·i·gänit ucīmäyąn. Mīdąc kā·i·jināsi'tawāt, ānūąnī·i·nābit; kāwīn wâbamāsīn äntąnwäwäsininig i·i·ᵘ wâgā'kwąt. Kuniginīn ugīwâbąmān wâwâ-

was addressed by him saying:[1] "In this manner do you paint me," he said to his younger sister. "Round about the eyes, there do you paint me," he said to his younger sister. Thereupon truly was he painted by his younger sister.

When she was done with him, she then set to work making a hole in the ground, whereupon she dug clear on through this earth. Such was what the woman did. And so then she went to get her elder brother, she fetched him to yonder hole in the ground. And when she had pitched him in head first, she covered up the hole. Thereupon she then set to work felling trees over the place where she had flung her elder brother; and many a tree she felled over the place there. "It is possible that for some time he will be unable to get out," thought the woman. Thereupon she spoke to the Mouse, saying: "Pray, do help me," she said to him. When she had given him an axe, "I beg of you, cry! throughout the whole of every day I would have you heard chopping here. 'O my elder brother!' is the way you shall wail. In the mean while I will try to flee from him. Never let up with the sound of your chopping," she said to the Mouse. Thereupon off started the woman, running as she went.

And so, while Nanabushu lay there listening to his younger sister crying throughout the whole of each day, this was his thought: "I feel sorry for my little sister, so I will go see her." Then he began trying to get out. And when he had succeeded in getting out, what was he to see at the place where he was thrown but (numerous) trees piled up high. He heard the sound of his little sister chopping. Thereupon, when he went to where he heard the sound of it was, he looked, but without result: he did not see her there where the sound of the axe was

[1] For the dead to speak is not inconsistent with Ojibwa beliefs.

bigunōtcīyaṇ maḍwä·i·gänit. Äjināⁿzi'kawāt äjinīwaṇawāt. "Awänänīwinän! maḍci·a·nîm wâwītō'kawāt!" ugī·i·nān. Mīsa kā·i·'kitut: "Kāwīn pō'tc kigawaṇi·i·sinōn ānti kānīcāyaṇ." Mīsa kägä't kī'kīwi'tānaṇtuwātcigät. Kägä't udō-'kawi·ā·n aṇimi'kawänit, mīsa' kā·i·jimāda·a·nāt. O·o·dac ugī·i·nān: "Ānīnti pī'tcāg a'ki wâa'pa·i·yaṇ? Pō'tcigu kiwīdigämin," ugī·i·nān.

Mīdac a·a·wäti i'kwä piminijimut, cigwa ugi'känimän piminica·u·gut. Mīdac kā·i·nänṭaṇk waᵉa'ᵘ i'kwä: "Mīmāwīn kägä't tcinicit," kī·i·näntam. Sāga·i·gaṇ umaḍā'kwan. Inābit kumā a'pī owâbaṇdän ubācīwaṇinig, awīya owâbaṇmän nībawinit, nabaṇägätäwaṇ īni'ᵘ aṇicinäbän weyābaṇmät. Mīsa kā·i·cimawinaṇnāt, näyāgigu ugīpīpāgimän, wo·o·widac ugī·i·nān: "Nōsä, maṇitō nimpimamītāwi·i·k!" ugī·i·nān. Kāwīn kanagä ugīkaṇonīgusīn. Mīnawā ugī'kanōnān: "Nōsä, manidō kuca nimpimāmītāwi·i·k!" ugī·i·nān. Mīsa' ugī·i·gōn: "Äyeᵉ, indānis," ugī·i·gōn; "o·o·mā pimi·i·jān," ugī·i·gōn; "cībāgätä·ā·n." [1]

Mīdac kägä't i·i·mā kā·a·nī·i·jāt inābit, ābanābamāt anicinäbän pämōmānit maskawā'kutciwaṇ. Mīnaṇgwana īni'ᵘ kāwâbaṇmāt kōtaṇgataṇ.[2] Cigwa ugi'kinaomāgōn 'aᵉa'ᵘ i'kwa: "Mī·i·wäti äntāyān, mīgu 'iᵉi'ᵘ aṇicipīndigän," ugī·i·gōn.

[1] A set phrase which the Coot is made to say to all passing by, for he stood only on one leg.

heard. He was surprised to see a Mouse that was chopping away. On going up to where he was, he clubbed him till he was dead. "Pshaw! (what a) wretch that would want to help her!" he said to him. And this was what he said: "It is impossible for me to lose you, no matter where you may go." Thereupon truly he sought all around for the signs of her footprints. Truly found he the trail along which she had gone, whereupon he followed her, keeping on her trail. And this he said to her: "Where is the world so large that you could escape me? for I am determined to marry you," he said to her.

But that woman now far away was in full flight, for she knew that she was being pursued. Accordingly this was what she thought: "There is a chance that really he might kill me," she thought. Out upon the ice of a lake was she come. Looking across at a certain distance away, she saw where (the lake) narrowed, some one did she see standing (there); on one leg was standing the person she saw. Thereupon she rushed to where the (person was); and while on the way, she kept crying aloud to him, and this she said to him: "O my father! by a manitou am I hard pressed," she said to (the person). But no reply at all she got from him. Again she spoke to him, saying: "O my father! really by a manitou am I hard pressed," she said to him. Then this she was told: "Yes, my daughter," she was told; "by this way do you come," she was told, "through the space between my legs." [1]

It is true that when she had gone on (through), she looked; when looking back, she saw him carrying the frozen body of a dead person upon his back. It happened that the one whom she saw was the Coot.[2] Then by him was the woman instructed: "At yonder place is where I

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[2] Kōṭagat, the story name of the Coot, whose real name is Ātcigātē.

Mīdac gägä't ạnibabimiba'tōd 'a^{ẹ}a'^{u} i'kwä, cigwa kägä't owâbạndān kīckābi'kānig, ạnōtc i·i·mā ājabi'kung wändạmu'tōnit īni'^{u} ōsạn. Cigwa kī·ạ·nitạgwicin, kägä't owâbạndān skwāntäm. Äcipā'kā'kunạng, mīnạngwạna asin pijicik wäwīgiwāminit. O·ō·dac ugī·i·gōn: "Ạmbäsạnō, änigu'k kibā'ku·ạ·n kibīndigäyạn," ugī·i·gōn. "Pāmā nīn unāgucig ningatạgwicin," ugī·i·gōn.

Ānīc mạdā'kut Nänabucu; inābit ugīwâbạmān ạnicinābän nībawinit awänibạn u'kāt päjik; unisi'tawīnawān Nänabucu. Mī cigwa kī·ạ·nimādcī·ạ·nk, o·ō·widạc ki·ī·na·ạ·n:

"Kōtugatä! äkikibōbō'kunōntiyä,
Kayä kikimāmā'kinōntiyä."

Ānīc utạninā^{n}zi'kawān Nänabucu. Cigwa upäcwâbạmān, cigwa kạnōnān: "Ānti kā·a·nī·i·jāt nimindimō·i·mic?" udinān. "Ānīc, kīn kuca kā·i·ninān, kōtạgạt!" udinān.

Ānīc kāwīn ugạnōnāsīn.

"Kīn kuca kā·i·ninān, kōtạgạt. Ānti kā·ạ·nī·i·jāt kitinin kuca."

"Kāwīn kuca," udigōn, "awiya o·o·mā kīpimosäsī 'a^{ẹ}a'^{u} kimindimo·i·mic," udigōn. "Mī yä'ta o·o·mā kā'pimusät indānis, kāwīndạc wīn awiya 'a^{ẹ}a'^{u} kimindimō·i·mic tcigī'pimosät. Kāwīn ningīwâbamāsī," udinān.

"Āntikuta kā·a·nī·i·cāt?" udinān 'a^{ẹ}a'^{u} Nänabucu.

"O·o·mā cībāgātä·ā·n kī'pimi·i·jā."

Mīdạc äjibā'pit Nänabucu: "Kitō'kātinạg cībāgātäyạn kānīcāyāmbān!"

"Ānīc, mīsa wīn i·i·mā kā'pimi·i·jāt indānis."

"'A^{u}, kayä nīn imā ningaijā."

Mīsa kägä't cigwa i·i·mā pimiayāwạn, äjipagitciwäpa-

live: so straight in do you go," she was told. Thereupon truly, as she went running along, then did she really see a steep cliff, and she found her father's path leading among yonder lofty rocks. While arriving there, truly she saw a door. On opening it, it was found that wholly of rock was his wigwam. And this she had been told: "Pray, tightly shut the door when you pass inside," she was told. "Not till in the evening shall I arrive," she was told.

Now, out upon the ice came Nänabushu; as he looked about, he saw a person standing only upon one leg; him Nänabushu recognized. So then he began singing, and this was his song:

"O Coot! you are broken at the back of the pelvis,
And you are maimed in a bad way at the buttocks."

So up to where he was went Nänabushu. When he was near to him, then he spoke to him, saying: "Whither did my old woman go?" he said to him. "Why, it is really you whom I am asking, Coot!" he said to him.

But he did not answer (Nänabushu).

"You are the one I am really addressing, Coot. Whither has she gone? I am speaking to you in earnest."

"Really," he was told, "there was no one like your old woman who passed this way," he was told. "The only one who passed here was my daughter, but there was no one like your old woman to pass this way. I did not see her," he said to him.

"Pray, whither did she go?" to him said Nänabushu.

"Through here, between my legs, she went."

Thereupon did Nänabushu laugh. "The idea of your having legs in between which I am to pass through!"

"Well, by that very place did my daughter pass."

"Very well, then will I too pass by that way."

And so truly, when (Nänabushu) was passing under, then

'kāmāt īni'^{u} maskawā'kutci·ą·nicināбän, mīsa kīnisāt Nänabucōwąn. Mīsa' wänāgucininik` kā·ą·nī·i·jikīwät, cigwa tągwicin i·i·witi äntāt.

Mīsa' ōwâbąmān ōsąn tągwicininit 'a^{s}a'^{u} i'kwä. Mīsa' udigōn: "Kägä'tigunā kīgapapagwątänimin mägwāgu nąnisānisiyān!" Mīsa' udigōn īni'^{u} ōsąn: "Kägä't ubā'ta·i·nu'tōnąn ąno'kātcigąn.[1] Awawa^{u}, indānis, pisanigu udā'pinąn wägunän utinōwa wâ·a·yāyąn. Waji'tōn kitaiya·ī·mąn kägigickąmąn," ugī·i·gōn īni'^{u} ōsąn.

Ānīc misa kägä't kā·i·cictcigät wa^{s}a'^{u} i'kwä. Wo·o·widac ugī·i·gōn: "Ąmbäsanō, kägu' wī'kā ciayā'kwisitō'kän o·ō·wisa skwāntäm. Kāwīn kägä't ninisāsī 'a^{s}a'^{u} Nänabucu. Kägu' pā'kā'kunąmawā'kän. 'Pā'kā'kunąn,' kiga·i·k. Kägä't maskawi kipā'ku·ą·n. Kāwīn nīnwī'kā nindąbisī, pānimā unängucig nintągwicin," udigōn īni yōsąn; "migu ī·i·witi kībiwâbąmiyąn, pąnä iwiti ayāyān, nōtci·ą·gwā adi'kwamägwąg. Mīdąc iciaiyängwāmiminān." Mīsa kägä't a'panä mādcānit īni'^{u} ōsąn.

Ningutingiku, a·ī·näntinit īni'^{u} ōsąn, cayīgwa kägä't ąmąnisu. "Pā'kā'kunąn!" umądwä·i·gōn awiya. Onisitu'tawän Nänabucōwąn. Ānīc, kī·i·nā kāwīn dąc wīpā'kā'kunąⁿzīn, mīsa' ändacimigut. "Pā'kā'kunąn!" igut. Ānīc, kāwīn uwīpā'kā'kunąⁿzīn. Käga'pī mądwätągickąmini skwāntām; käga'pī·i·gu änigu'k, gäga'pī ninguting äjikącki'tōnit, äcipā'kā'kwisänik 'i^{s}i'^{u} skwāntäm. Mīsa' äjipīndigänit. Mīgutawīn wā'kwāntäsing ągōtänig upapigwąnini īni'^{u} ōsąn, mīgu iwiti pämi·a·'pągisunit. Äjinōndā'ku'tōnit, mīdugigu ānupī·i·cikī-

[1] Ąno'kātcigąn, "objects of barter;" sometimes "goods" fits the meaning. The word is used for things bought at the trader's store, and also for things that are given or received as presents, such as wearing-apparel and food and ornaments.

(the Coot) dropped the frozen human body upon him, whereupon he killed Nänabushu. And then in the evening on his way back he went, soon was he come there where he lived.

And so the woman saw her father when he came home. And this she was told: "How truly happy I shall be to have you dwelling with me at just the time when I am so lonely!" And this she was told by her father: "Truly numerous are the objects of barter.[1] Yea, my daughter, at your pleasure take whatsoever thing you wish. Make whatever garments you are to wear," she was told by her father.

Now that, in truth, was what the woman did. And this she was told: "Please never leave this door open. I did not really kill Nänabushu. Do not open the door for him. 'Open it!' he will tell you. Without fail tightly do you close it. Never am I here at home, not till in the evening do I return," she was told by her father; "for at yonder place, where you came and saw me, is where I continually stay, hunting for whitefish. That is why I am urging you to keep alert." Thereupon truly off went her father.

Now once, while her father was absent, she became greatly alarmed. "Open the door!" she heard some one saying to her. She recognized the voice of Nänabushu. Now, she had been told that she should not open the door, but she was continually besought. "Open the door!" she was told. Now, she had no desire to open the door. Finally she heard him kicking against the door; and at last (it was) with so much force, that all at once he forced his way in, and open flew the door. Thereupon he went in. Now, truly at the rear of the lodge was hanging her father's flute, and straight for it he flung himself. As he blew upon it, then it was that in vain did her father try

wäba'tōnit īni'^{u} ōsạn. Ānīc mīdạc Nänabucu nōndā'kutcigät cayīgwa pītcipa·i·tiwa^{ɛ} 'i^{ɛ}i'^{u} piji'kiwa^{ɛ}. Mīnạngwạna i^{u} wändcikanawäntạminit 'i^{ɛ}i'^{u} upipigwạnini. Cigwa kīpạsingutcisä 'a^{ɛ}a'^{u} i'kwä, cigwa owâbạmān 'i^{ɛ}i'^{u} piji'kiwa^{ɛ} äjipīndigäsänit. Äjinawạtcigwānigut īni'^{u} päjik, äjimādcība·i·gut.

Anitäbābạndạnk kōtạgạt äntāt, āca udānisạn pimādciwitcigāsowạn. Mīsa' kā·i·jipīndigät misā'pạnä udānisạn kīma'kamint. Ō·o·dạc kī·i·nändạm: "Ạmbäsạnō a'pī ninga·ạ·ntawâbạmā," kī·i·nändạm, ugi'känimān i·i·mā. Mīdạc kā·i·nändạnk: "Pāmāgu nāgạtc; māgicā nintaki'känimigō; wībaku ninganạntawâbạmā," kī·i·näntạm. Mīdạc kägä't kā·i·cikacki'tōt, mīdạcigu kī·i·näntạnk unāgucininig kuckwāwātạbit: "Kägä'tsa, ningi'tcigwīnumā 'a^{ɛ}a'wisa indānis. Mīsa cigwa tci·ạ·ntawâbamạk 'a^{ɛ}a'^{u} nindānis." Mīsa kā·i·cimādcāt kī·a·ntawâbạmāt īni'^{u} utānisạn. Cigwa utābābandān i·i·^{u} ōdäna, pici'kiwa^{ɛ} udōtänawini. Ānīc mīwanini^{u}, wägimāwinit kāmạ'kạmigut īniyōdānisạn. Cayīgwa äniōnāngucininik, uda'kawā'tōn tcitibi'katinik. Cigwasa kägä't kītibi'kạtini. Äjinā^{n}zi'kạnk 'i^{ɛ}i'^{u} ōdäna, wō·o·dạc kī·i·nändạm: "Wī'kāgäsa tāạnōnā tcinibinātit!" Cigwa kägä't ōnōndawān mạdwänōnimint tcinibinātinit. Äji·a·'kạmawāt ima ạgamīng, cigwa owâbạmān kägä't. "Īct," udinān; "indānis!"

Äjipīpāginit, äjinawạtināt; äjimādcība'tōt. A'panägu kābitigwänik nō'pinạnigut. Ānīc änigu'k pimiba'tō. Kägä't

to hasten home. So it was that as Nänabushu played upon the flute,[1] then in came rushing the buffaloes. It was for that very use that (her father) kept his flute. Just as the woman sprang to her feet, then she saw the buffalo come dashing inside. When she was caught upon the horn of one, then away was she carried.

By the time that the Coot was coming in sight of his home, already then was his daughter being carried away. And when he went inside, then (he knew that) gone was his daughter who had been carried away. Now, this he thought: "Now will I go seek for her," he thought, for he knew where she was. And this was what he thought: "Not for a while yet (will I go to her); perhaps I might be found out; but soon will I go to seek her," he thought. And so truly, when he was able (to go), this was his thought (one) evening while he was sitting silently (alone): "Truly, very lonesome am I for that daughter of mine. So now the time has come for me to go seek my daughter." Thereupon off he started to seek his daughter. Soon he came in sight of the town, the town of the Buffaloes. Now, it was the chief of that place who had kidnapped his daughter. As the evening was now coming on, he waited for it to grow dark. Soon was it really dark. When he started to go to the town, this he thought: "Would that she might be sent to get water!" Presently he truly heard some one bidding her go after some water. As he lay waiting for her there by the bank of the stream, soon he saw her in reality. "Hist!" he said to her, "my daughter!"

As she screamed, he seized her; then he started running. And there was a continuous roar when he was pursued. So with all his speed he ran. Truly, he was hard pressed

[1] The use of a musical instrument or song as a miraculous agent in having animate objects appear, is a prominent literary element.

ogā'ki·i·gō päminica·u·gut. "Mīmāwīn tcinōntayanigōyān," inäntąm. Kägä't änigu'k pimiba'tō, māwinatang 'i^{ɛ}i'^{u} ändät. Mindcimigu täbābąndąnk i·i·^{u} ändät, mī·i·^{u} cigwa täbābąmät īni'^{u} päminicu·u·gut. "Mīmāwīn kägā tcitäpīndigäba·i·wäyān," inäntam 'i^{ɛ}i'^{u} ändät. Cigwa ubäcwābąndän 'i^{ɛ}i'^{u} ändät, mī cigwa ā'pidci päcwâbąmigut īni'^{u} päminica·u·gut. Āca kitibānąntamāsut, ānīc ugīcäyā'kwisitōn mī·i'·^{u} äntät. Ānīc äjipīndigät, kackā'kuwäbinąng mī·i'·^{u} äntät. Kägāku ōnōndänigūn 'i^{ɛ}i'^{u} päminica·u·gut. Ānīc cigwa ugīpīndigäba·ā·n; kāwīn dąc tākaski·u·sīwa^{ɛ} tcipīndigänit mī·i'·^{u} ändät. "Ąmbäsąnō, ayāngwāmisin," ugī·i·nān īni'^{u} utānisąn. "Kägu' minawā awiya ugawikacki'tōsīn tciwīpā'kā'kunąng 'i^{ɛ}i'^{u} ändāyąng," ugī·i·nān īni'^{u} udanisąn. "Kägä't kigi'kwänumin, idąc kā·u·ndcinā^{n}za'kawinān. Ąmbädąc, ayāngwāmisin," ugī·i·nān īni'^{u} udānisąn. Ānīc mīsa käyābi äyinąnu'kīnit īni'^{u} ōsąn. Kägä'tidacigu ānawi kabäya·ī· ugīwītcayāwān, cigwa mīnawā, "Kanabątc mīnawā kägā tci·ā·mąnisuyąn," udinān īni'^{u} udānisąn. Ānīc adi'kąmägwąn ubābītciwąnänini īni'^{u} ōsąn; ānīc mīgunā i^{u} ämwāwāt, "Kāwīn kuca kägä't ningīnisāsī 'a^{ɛ}a'^{u} Nänabucu."

Ningutingiku, kägä't awiya onōntawān i·i·mā ągwatcīng mądwäkīgitōnit. O·o· i'kitōwąn: "Pā'kā'kunąn!" udigōn. Unisita'tawān īni'^{u} āwinit Nąnabucōwąn, mīsa' kāwīn uwīpā'kā'kunāsīn. Mīdąc kägą'pī mädwä·i·citąngickąminit 'i^{ɛ}i'^{u} skwāntäm, ānīc kāwīn ānawi ugackitōsīnini 'i^{ɛ}i'^{u} skwāntäm. Ningutingiku kägą'pī pā'kā'kwisänik i·i·^{u} skwāntäm, míku i·i·witi pämä·a·'pągisunit ągōtänik ōsąn papigwąnini. Ācinōndāgwatōnit, cayīgwa ōnōntān 'a^{ɛ}a'^{u} wäda-

by them that pursued him. "Possibly I shall be overtaken before I get home," he thought. Truly, with all his speed he ran, when making for his home. Just as he came in sight of his home, then he caught sight of them who were pursuing him. "It is barely possible that I shall be able to flee inside," he thought concerning his home. Then he was nearing his dwelling, when very close upon him were those that pursued him. As now he looked back, then was the door of his home already open. Now, as he entered, he slammed the door of his home shut. Almost was he overtaken by those that pursued him. Thus he then got her inside; and unable would the others be to get into where he lived. "Please be on your guard," he said to his daughter. "Never again let any one succeed in opening the door of the place where we live," he said to his daughter. "Truly mindful was I of you, and on that account I went to get you. Now, please be careful," he said to his daughter. And so still on with his work her father continued. Truly, in spite of the long while that she was spending with him, yet again, "Perhaps the time is near at hand for you to be alarmed again," he said to his daughter. Now, whitefish was her father continually fetching home in his pack; and while they were (once) eating it, "Why, I did not really slay Nänabushu."

Now, once she truly heard the voice of some one speaking there out of doors. This (the person) was saying: "Open the door!" she was told. She knew by the voice that it was Nänabushu; but she was not anxious to open the door. And then finally she heard him kicking against the entry-way; but, in spite of his efforts, he could not succeed. Suddenly at last open flew the entry-way, and (Nänabushu) rushed straight to where her father's flute was hanging. As he blew upon it, presently the owner

·i·ī·mit. Ānubīcikīwäba'tōt; ānīcînā päsi'kā 'i^{g}i'^{u} ānubikīwäba'tōt. Cigwa otäbābạntān `i^{g}i'^{u} ändāt. "Kägätsa nīngagwānisagänimā 'a^{g}a'^{u} Nänabucu kacki'tōgwän 'i^{g}i'^{u} skwāntäm," i'kito. Cayīgwa ạnīnābit, āca pimisāgitcipa·i·mint īni'^{u} udānisạn. Mīsā'pạnä mīnawā kīma'kamint īni'^{u} udānisạn. Mīdạc kā'tōtawāt īni'^{u} Nänabucōwạn kīsāgitcipasiga'kwạnäwāt. Kägä'tsa mānäntạm īni'^{u} udānisạn mīnawā kīpīma'kạmint īni'^{u}. Mīsa' mīnawā kīnicikäwisit. Ānīc, mīsa' mīnawā kā·i·ci·a·yayāt pisān, "Kägätsa ningi'tcigwīnawänimā 'a^{g}a'^{u} indānis. Ạmbäsanō'pī mīnawā ninga·ạ·ntawābạmā," kī·i·näntạm. Mīsa' kägä't cigwa mīnawākīmādcāt. Mīsa' mīnawā äcictcigät, ạnipī'tōt tcitibikạtinig. "Wī'kägäsa tawimini'kwä," udinänimān īni'^{u} uningwạnạn. Cigwa kägä't mạdwäkīgitōwạn: "Tạga, nibinātin," mạdwä·i·nimān īni'^{u} udānisạn. Ānīc, mī·i'·^{u} cigwa mīnawā kī·u·na'kamawāt, kägä'tigu kāwīnidac ugạnōnāsi. Mīdạc kägä't owâbạmān pini'tcigusänit īni'^{u} udānisạn. Mīsa' äjinawạtināt īni'^{u} udānisạn, kāwīnidạc māmwätc ugạnōnāsīn. Mīgu i^{u} pisān äjinawạtināt.

Wībạgu cigwa mädạsinimā, cigwa mīnawā mādcinicawā. Ānīc änigu'k pimiba'tō. Kägä't ugā'kı·i·gōn 'i^{g}i'^{u} päminica·u·gut. Ānīc mī käyābi kā·i·jitcigät, kīcäyā'kwisitōt 'i^{g}i'^{u} äntāt. Cayīgwa ubäcwäwâbạntān. "Mīmāwīn tcinōntayanigoyān," kı·i·näntạm. Cayīgwa o·o·wä pīni'kwäniwạn wī'piwäpa·u·gut, ānīc mīsa' kā·i·cipīndigäba·ā·t. Mīgu kackā'kuwäbinạng, i·i·mā pimạdwäcininit. Inābit, mīnạn-

heard it. He tried running home, but to no purpose; why, it was slow progress as he tried in vain to hurry home. Finally he came in sight of his home. "Truly do I thoroughly loathe that Nänabushu, for that he should be able to force the entry-way," he said. By the time he was there to look, he saw that already had his daughter been carried out. And so gone again was his daughter who had been taken from him. And what he did to Nänabushu was to kick him out of doors (and send him to the lake). Truly ugly did he feel to be deprived of his daughter. And so once more he was alone. Well, when again he had remained inactive, "Truly am I exceedingly lonely for my daughter. Therefore I will go seek for her again," he thought. Thereupon truly soon was he off again. And so he did the same as before, he waited for darkness to come. "Would that he might thirst!" was the thought he had of his son-in-law. Presently he truly heard him saying: "Come, go fetch water!" he heard him say to his daughter. Well, accordingly, then again did he lie in wait for her, and really he did not even speak to her. Thereupon truly he saw the dim figure of his daughter walking hitherward (through the darkness). And so, when he seized his daughter, it was necessary for him to speak to her. So he quietly took her away.

Now, in a little while her presence was missed, then again she was pursued. Naturally hard ran (the Coot). Truly hard was he pressed by those who were pursuing him. Now, what he did was the same as before: he had left open the door of the place where he lived. Finally he was in close view of it. "There is a chance that I shall be overtaken before I get there," he thought. Now by the horned creature was he about to be hooked, but it was then that he carried her inside. Just the moment that he slammed the door to, then he heard some one

gwana uctigwānini kīgackā'kąmawāt; gī·a·'täni i·i·mā pīndig, kākīwa·ō·dänik uskīciguni, kā·i·cikīckigwäsänit īni'u unīngwąnąn. Mīwąnini'u wägimāwinit, mīsa' kā·i·cinisāt.

Ānīc, mīsa pinäwitcīt kī·a·gōtä.

34. Nänabushu is fed Meat from the Back of a Woman.

Ānīc, a·ī·ntāwąg imā ąnicinābäg, Nänabucu unīdcānisae nīciwae wīwąn kayä. Mīsa' imā papipōniciwāt, ānīcînā, nawątciku kāwin kägō una·ä·nimusīn. Ānīc, mīsa' tcigwa tcipipōnini, mīsa' kāwīn wī'kā nā ubītōsīn kägō. Ānīc mīsa' pa'kadäwād. Ningutinbiku, pąbāmusät, ąnicinābäe äjiudisāt; nīciwae abinōtcīyae ąbiwąn īni'u ininiwąn.

Ānīc, mīsa', ä'kitunit: "Ānīn dąc nā, kīgä·ā·siwang 'ae'au kipīwitäminān," udinān wīwąn. Ānīc, skwāntäng näsąmąpiwąn īni'u i'kwäwąn. Äci·ō·nągōta'ki'kwänit. Ānīc, äcigīnibōtōnit umō'kumānini, mackimutä'käwan īni'u wīwini. Mīsa' kā'kīcibōtōnit 'ī'ī'u umō'kumānini, ubiminąnā'tabī'tawānini īni'u wīwini. Äjigitaskā'kunamawāt īni'u wīwąn udąnikąmānini,[2] äjimi'tawagąnäbināt; äjipäjicwāt nawāwigąn; mīsa' äcipa'kwäninwäcwāt; kāwīn kąnągä mādapisīwąn īni'u i'kwäwąn. Mīsa' kā·i·jipicagāwiganäcwāt īni'u wīwini, äcipōdā'kwäwānit i·i·mā a'ki'kung. A'ka'kąnjä aji·ō·dā'pinąminit, äcisinigunamawānit i·i·mā u'pi'kwanāning. Äcisągā'kuwāt mīnawā. Mīsa' kāwīn kąnągä gīmādapisīwąn īni'u

[1] The Buffalo that had taken his daughter.

[2] U'dąnikąmānini, "her shoulder-straps," a sort of suspender going over the shoulder, and thus holding up the skirt. This piece of garment is no longer worn by the women of to-day.

come up against it. He looked, and it was the head (of his son-in-law,[1]) from whom he had severed it; it lay there indoors, out bulged his eyes, off had broken the neck of his son-in-law. Now, the one that had been chief was the one (the Coot) slew.

Well, so then the buttocks of the ruffed grouse now hangs aloft.

34. Nänabushu is fed Meat from the Back of a Woman.

Now, abiding at the place were some people, the two children of Nänabushu and his wife. And so there, where they passed the winter, why, hardly any food had they in store. Well, it was now far into the winter, and never a single thing did he fetch home. Naturally, therefore, they grew hungry. And once, when walking about, to where some people were he came; there were two children, (and) at home was the man.

So, therefore, said (the man): "Why, let us feed our visitor," (thus) he said to his wife. Now, with her face towards the door was the woman seated. Then she placed her kettle hanging from a hook. Now, while (the man) was sharpening his knife, his wife was weaving a bag. And when he had finished sharpening his knife, he moved over to sit next to his wife. Then, unfastening his wife's shoulder-straps,[2] he exposed her at the back; he then sliced her down the middle of the back with a knife; and he then sliced away a piece of fat from her; not a whit did his wife budge. And so, when he had sliced a piece from the back of his wife, she then put it into the kettle to boil. Picking up some charcoal, he then rubbed it on her back.[3] Then he fastened her garment on again. And

[3] In order to render the place whole again, — a common formula for miraculous restoration.

i'kwäwạn. Tcigwa kīcisä'kwäwạn, "Ānīc, mīsa i^{u} äciwīsinīyạmbạn," inā Nänabucu.

Mīdạc kägä't äjiwīsinit, pạnägu kānīskininu'tänig mīsa' äjiwīsinit. Kumā mini'k skwạntcigä Nänabucu.

"Mī·i'·^{u} ijikīwäwita^{u} kinītcānisạg nā mini'k äckwạntcigäyạn."

Mīsa' cigwa wī'kīwä. "Awägwänigic?" kī·i·näntam.

Mīnạngwạna umackōsōn kāwudisāt. Ānīc mīsa cigwa kī'ki'känimāt äyāwinit. Cigwa wī'kīwä, äci·ā·bawāt 'i^{ɛ}i'^{u} ugīcōtäbisona^{ɛ} 'i^{ɛ}i'^{u} wâbōsowayāna^{ɛ}; äcicängwāntaginät 'i^{ɛ}i'^{u} ugīcō'täwuna^{ɛ}, äjisāga·ạ·nk. Kumā'pī äni·a·yāt, usāgitcinica·u·gō 'i^{ɛ}i'^{u} ạbinōtcīya^{ɛ}. Mīdạc äcipīpāgit "Äī!" i'kito; "kīwạnī'kä kigīcō'tä·u·nạg!"

"Nindōcimạg ugạpīnāwa," udinā.

Mīsa' kägä't wâbạmimāwāt ạbinit.

"Wâsạgu udciwäbinạmawi'k. Kāwīn kīgapạsämigusīwa^{ɛ}."

Mıdạc kägä't wâsạgu wâ·u·ndciwäbinạmāgu 'i^{ɛ}i'^{u} abinōtcīga^{ɛ}. "Ic!" udina^{ɛ}; "kāwunāgunäwäbināwāg," udinā^{ɛ}. "Pimīciyu'kiku!" udinā^{ɛ}. Ānīc mısa' kägä't äwicimīnigut, mıdạc änicimādcība·i·tinit. Ānīc, ugī·i·nā^{ɛ} a^{u} awäti wänītcānisit: "Wâsạgu undciwäbinạmawi'k, kāwīn kīgabạsämigusīwā." Mīdạc kägä't ānawi'tōtạminit, ānīc ugī·u·ndcī·ā·nidic. Mīdạc kā·i·nāt a'pī kāmīnigut: "Ạmbäsinō, wâbạng kōsiwā tabīcā," ugī·i·nā^{ɛ}. Mīsa' kā·i·cikīwäba·i·tiwāt īgi'^{u}

not a whit had his wife moved. So when she had finished with the cooking, "Well, you may now as well eat," was told Nänabushu.

Thereupon truly did Nänabushu eat, forthwith after the fat was boiled was when he ate. A certain part of it Nänabushu refrained from eating.

"That much which you saved do you take to your children."

Therefore now was he on the point of going back home. "Who in the world (is it)?" he thought.

Now, it happened to be the elk whom he had visited. So then at last he found out who it was. As he was about setting out for home, he untied his mittens of rabbit-fur; then, putting his mittens in the balsam boughs (under the mat), he went out of doors. When some distance away he was come, out of doors rushed the children after him. And then one called aloud (to him): "Hey!" he said, "you forgot your mittens!"

"My nephews will fetch them," he said to them.

And then they saw where they were.

"And from afar do you throw them to him. He will not refrain from saying something to you."

Thereupon truly from afar were the children intending to throw them to him, when, "Stop!" he said to them; "do not throw them into the snow, (lest they be lost,)" he said to them. "Come, hand them to me!" he said to them. So accordingly he truly had them handed to him, whereupon back (the children) started racing as they went. Now, yonder parent of the children had said to them: "From afar do you hand them to him, for he will not refrain from saying something to you." Therefore they truly tried to do so, but (Nänabushu) prevented them. And this was what he said to them when he was given (the mittens): "Now, to-morrow let your father come," he

kwīwisänsąg, äjiwīndamawāwāt unīgiigowā^{ɛ} a'kitunit Nänabucōwąn: "'Käba'katämwāsą kīnawā!,'" udinā 'i^{ɛ}i'^{u} unīgī·i·gowa^{ɛ} īgi'^{u} kwīwisänsąg.

Mīsa' ä'kitut ainini: "Ānīcinā, ninga·i·cā," i'kito.

Cigwasa' ąnitągwicin ändāwāt. Ānīc ubītawā^{ɛ} unīdcānisa^{ɛ} 'i^{ɛ}i'^{u} kā·a·caminit. Cigwa' ugąnōnān īni'^{u} wīwąn: "Kāwīnsanā wī'kā tci·u·mackimutä'käyąn?" udinān īni'^{u} wīwąn.

"Indąckā mīnawā awiya kīwâbąmāgwän 'i^{ɛ}i'^{u} äjictcigänit," udigōn īni'^{u} wīwąn.

"Awawa' ijictcigän!" udinān.

Mīsa' kägä't äjimąckimutä'kät wayābąninik 'a^{ɛ}a'^{u} i'kwä. Ānīc ąbi' 'a^{ɛ}a'^{u} Nänabucu, obī·ā·n. Cigwasa' pikīgitōwa^{ɛ} unīdcānisa^{ɛ}: "Nąckäginīn, cigwa pīwitä!" udigō^{ɛ}. Ānīc mīsa' äcipīndigāgowāt īni'^{u} pīwitän. Mīsa' nāmądąbinit.

"Wägunäna' kägīgä·ą·nk 'a^{ɛ}a'^{u} pīwitä?" udinān īni'^{u} wīwąn.

"Wägunändac 'i^{ɛ}i'^{u} äyāyąn?" udigōn īni'^{u} wīwąn.

Ānīc mādcibōtōn omō'kumān.

Cōcąmīngwäniwąn upīwitämąn.

Mī cigwa kī·ō·nagōta'ki'kwät. Ānīc cigwa ugīgidis kā'kunąmawān udąni'kąmānini īni'^{u} wīwąn, äcini'tāwągąnäbināt īni'^{u} wīwąn; äjipäcicwāt imā pi'kwąnāning. Ānīcinā, "Igō'!" udigōn.

Cōcamīngwäniwąn īni'^{u} ubīwitämąn. "Tągąckumā, Nänabucu," udigon. Ānīc, mīsa' äci·ą·ntutąmāgut 'i^{ɛ}i'^{u} mō'kumān, mīdąc ägut: "Tąga, Nänabucu!" udigōn. "Agąckumā, Nänabucu!" udigōn.

Äcimīnāt 'i^{ɛ}i'^{u} mō'kumān, äcipäcāwaganäcumint īni'^{u} wīwąn, mīsa' kāwīn kąnagä mādąpisīwąn. Pa'kwadicumint īni'^{u} wīninōn. Cigwa ugīpa'kwądicwānini, "'Ā^{u}, Nänabucu,

said to them. When the boys had raced back home, they told their parents what Nänabushu had said. "'You must be hungry!'" the boys said to their parents.

Thereupon said the man: "Of course, I will go," he said.

In the mean while (Nänabushu) was arriving home. Now, he fetched home to his children what had been given him to eat. Then he spoke to his wife, saying: "Why do you never weave bags?" he said to his wife.

"No doubt but that again he must have seen somebody doing that," he was told by his wife.

"Go ahead and do it!" he said to her.

Thereupon truly did the woman set to work weaving a bag on the morrow. So at home was Nänabushu, he was waiting for (his guest). At last came his children, saying: "Oh, see! here is a visitor!" he was told. So thereupon in where they were came the visitor. And then he sat down.

"What shall we feed the visitor?" he said to his wife.

"Now, what do you have?" he was told by his wife.

So he began filing his knife.

Then a smile was on the face of their visitor.

Then finally (Nänabushu) hung up the kettle. So when he had unfastened his wife's shoulder-straps, he uncovered his wife at the back; then he sliced her down the back with a knife. Naturally, "Ouch!" he was told.

There was a smile on the face of his visitor. "Pray, let me, Nänabushu!" he was told (by the visitor). Now, therefore, when (Nänabushu) was asked for the knife, this he was told: "Do, Nänabushu!" he was told. "Please let me, Nänabushu!" he was told.

When (Nänabushu) gave him the knife, then was his wife sliced down the back, and so not a whit did she wince. What was cut from her was her fat. When the fat was cut from her, "Now, Nänabushu, therefore now do you

mīi′ᵘ äjitcībā‘kwän," udigōn. Äji·o·dā‘pinąminit ‘iᵉi′ᵘ a‘ka-‘kąnjä äjisinągwąnąminit i·i·mā pi‘kwąnāning īni′ᵘ wīwąn. Cigwa pasigwīwąn, "Mī·i·ᵘ, Nänabucu, ta·i·ciwīsiniwąg kinītcānisąg," udigowān. Mīsa gägä‘t a‘pąnä mīsa′ kā·ą·ni-mādcānit īni′ piwitąmiwān.

Mīsa′ cigwa wīsiniwāt.

35. Nänabushu and the Woodpecker.[1]

Cigwa pa‘kadäwąg ā‘pidci, mīsa′ äcimādcāt Nänabucu. Cigwa, mīnawā udiciwä. Mīsa′ mīnawā äcinawāt ąnicinābäᵉ, nīciwaᵉ unīdcānisini. Kāwīn kägō wâbąndąmawāsīn; wä-‘kwägän ‘iᵉi′ᵘ ändānit. "Wägutugwänigic mādcīwägwän!" inändąm.

"Cigwa, ānīndącnā iᵘ kīgä·ā·siwąnk ‘aᵉa′ᵘ kipīwitäminān?" Mīsa′ kägä‘t cigwa ujī‘tāwąn īni′ᵘ ininiwąn; wawäci·ō·wąn uka‘tigwąning, udicicimäni īni′ᵘ miskōsānąmąnąn; mīnawā udōntcibitōnini pīwâbi‘k ā‘pidci kācibōtäni.

Ānīc, unisitawinān äyāwąninig, mīnangwąna ‘iᵉi′ᵘ ijictcigäwāt īni′ᵘ o‘kunāsanwīn[2] cägunānit i·i·mā ucąngwanāning ānīc mägwägu kīnąmądąbinit. A‘pī kā‘kīci·u·nit, pānimāgu wąndcinawątinānit īni′ᵘ mi‘tigōn päta‘kisunit i·i·mā ändānit; nōndāgusiwąn. "Ku‘ku′k, ku′‘kuk!" inwäwąn.

Ānīc inābit Nänabucu, mämän owâbąmān; cigwa utąni kwä‘kwänibâbąmäni īni′ᵘ mi‘tigōn. Cigu‘ku′ udąnikutcisągwäni; mī‘ku äcigu‘kwäninit i·i·mā tcīgä‘tig. Ānīc, pīnicigu i·i·witi cpiming ąni·a·yāwąn, apī‘tcināg īni′ᵘ cayīgwa mādci-‘kwä·i·gäwąn. Mīdąc ningutingiku, ini‘kwänininit, äsibąnąn

[1] For other versions see Nos. 42 (p. 357) and 53 (p. 423).

cook," he was told. Taking up some charcoal, he rubbed (Nänabushu's) wife with it on the back. Then rising to his feet, "Now, Nänabushu, your children will eat," they were told. Thereupon truly forthwith went the visitor upon his way.

Thereupon now did they eat.

35. Nänabushu and the Woodpecker.[1]

Soon were they much in need of food, whereupon off went Nänabushu. Now, again was he a-visiting. And so again they whom he saw seemed like people, (and) they had two children. He saw nothing of what they had; a long lodge they occupied for a home. "Wonder what in the world they eat!" he thought.

"Now, what had we better feed our visitor?" Thereupon truly the man began getting ready; he painted himself on the forehead, the kind of paint he used was the red; furthermore, he took up a piece of metal, with a very keen edge due to filing.

Now, (Nänabushu) recognized what it was, for the thing that they did was to put the bone-pointed spear[2] into the nostrils while he was seated there. When he had finished painting himself, he suddenly made for a post that was standing there where they lived; the sound of his cry could be heard: "Ku'ʻkuk, ku'ʻkuk!" was his cry.

Now, when Nänabushu looked, he saw the red-head (woodpecker); and (the bird) kept busily nodding his head to see where to find something on the post. At last he began to try pecking the post; and occasionally, ceasing from his work, he held his head close to the post. Now, by degrees he began making his way upward, every now and then he would begin pecking away. And so by and

[2] O'ʻkunāsanwīn, "bone-pointed spear;" literally, "bone missile."

pimiba'tōwạn, mīsa′ minawā päjik pimibisōwạn. Mīsa′ nīⁿj kīnisāt 'iᵉi′ᵘ äsibạnaᵉ, pā·i·jinīsā'kwacimōnunit. Mīsa′ äcimạmōnit i·i·mā kā·a·'tōnit ucạngwanāning 'iᵉi′ᵘ pīwâbi'k. Mīsa′ äcigạba'tawint 'iᵉi′ᵘ äsibạnaᵉ; cigwa ạgwā·ạ·mawā tciwīsinit. Mīsa′ cigwa′ kīwīsinit, cigwa′ kạnōnā: "Ānīc mīsa′ kä·i·jikīwäwitawatwā kinītcānisạg mini'k äckwạntcigäyạn," kī·i·nā.

Mīsa′ mīnawā, wạnimō'k, ᵉīgu·i·mā kā·u·ndcicägōntạgināt mīnawā 'iᵉi′ᵘ ugīcō'tä·u·naᵉ. Mīsa′ mīnawā ạnimādcāt. Pānimāgu mạdwäpīpāgi, "Aⁱ!" mädwä·i·'kitowạn. "Kiwạnicigāgomä!" mạdwäi'kitowạn. "Ānīc, wägutugwänigic?" i'kituwạn ininiwạn. Mīnạngwạna guca kägä't kābunit 'iᵉi′ᵘ ugīcōtä·u·naᵉ. "Wâsạgu undciwäbinạmawi'k. Kägu′ wīn i·i·witi päcocā'kägun," udināᵉ 'iᵉi′ᵘ unīdcānisaᵉ. "Käya'ku′ täbiwäbinạmawäg mī·i·mā a'pī undciwäbinạmawi'k," udināᵉ 'iᵉi′ᵘ unīdcānisaᵉ. Ạnicā′ kägä't cigwa′ o·ō′·wīdac udināᵉ 'iᵉi′ᵘ unīdcānisaᵉ: "Kāwīn ningutinō kīgabwā i·gusīwā."

Cigwasa′ kägä't udānawi·a·'pạgitawāwān, o·ō′·widac udināᵉ Nänabucu: "Kägu′ kāwạnāgunäwäbināwāg." Mīdạc kägä't kā·i·cimīnāwāt. Ānawi pimādci ba·i·tiwạg īgi′ᵘ kwīwicäncạg kā·i·ciināt: "A'kawä, i·i·mā ayāyu'k!" Oᵉo′dạc udināᵉ: "Kägä'tisa′ kiba'kadämwāsa," udināᵉ. "Mī guca wīni iᵘ päbātạcī'käwāt īgi′ᵘ kītcikiwäⁿ·i·wāg; mīgu iᵘ pimitä päpā·o·pạgạmāgạniwāt päpātacī'käwāt īgi′ᵘ kītcikiwäⁿ·i·wāg, 'iᵉi′ᵘ

by, as he pecked, (Nänabushu saw) a raccoon come running (out), and then another came falling down. And so, after killing the raccoons, he came down from the post. Thereupon he removed the metal which he had placed there in his nose. And then the raccoons were cooked for (Nänabushu); then they were dipped out for him to eat. And so then was he eating when he was addressed: "Now, therefore, do you carry back to your children as much as you do not eat," he was told.

Thereupon again, without being seen, he slipped his mittens (in the balsam boughs under the mat). So then again he set out on his way. After a while he heard somebody calling aloud: "Hey!" he heard some one saying. "You have forgotten something!" he heard him say. "Why, what in the world is it?"[1] said the man. It was really true that where (Nänabushu) had been were his mittens. "From afar do you fling them to him. Do not go near to him," he said to (his boys). "And from as far as you can throw is the distance you fling them to him," he said to his children. Now, really, for fun only did he say this to his children: "In no way will he refrain from saying something to you."

When they were really in earnest about throwing them to him, then this Nänabushu said to them: "Do not fling them, lest they become lost in the snow." Whereupon they truly went and handed them to him. In the act of starting to run away were the boys when (this) he said to them: "Hold, wait there!" And this he said to them: "Really, you must be pretty hungry," he said to them. "That is exactly the way of your brothers wherever they are; it is grease that your brothers give so bountifully wherever they are, the hard frozen grease. Pray, when

[1] The sense of the sentence is perhaps best conveyed by turning it into this: "(I don't know) what it can be (that he has forgotten)."

maskawatcipimitä. Ąmbäsinō, a'pī wâbąng kōsiwā tapī·i·cā," udinā^{s}. Mīsa′ änicimādcāt. Tägucing ändāwāt, ujī'tā mi'tigōn; ubada'kinān ändāwāt, wä'kwāgān ugī·u·ji'tōn kayä. Mīdąc ägut īni′^{u} wīwąn: "Indąckā mīnawā kā·i·cinawāgwän awiya," udigōn īni′^{u} wīwąn.

"Ąmąndcigisa′, äcimiwąnän kägō ānawi cictcigäyānin?" udinān īni′^{u} wīwąn. Ānīc, ugī·u·ninān kayä īni′^{u} usānąmąnąn kayä īni′^{u} ukąnāsąnwīn. Mīsa′ kī'kīcī'tāt cayīgwa kīgitōwa^{s} unīdcānisa^{s}: "Pīwitä!" i'kitōwa^{s}.

Ānīc mīsa′ äcipīndigāguwāt īni′^{u} pīwitän.

Mīngwana dąc īni′^{u} mämän, ānīc, mīwąninī^{u} tinowąn kā·u·disāt. Cigwasa′ ogąnōnān īni′^{u} wīwąn: "Ānīn dącinā i^{u} ąmbä, kigä·ā·siwąng 'a^{s}a′^{u} pīwitä?" udinān īni′^{u} wīwąn. Cigwa ugąnōnigōn: "Wägunäci i^{u} äyāyang kägīgä·i·wäyąng?"

Ānīc unickimigōn īni′^{u} wīwąn. "Cayīgwusa pī^{s}tca unagōc 'a^{s}a′^{u} aki'k," udinān īni′^{u} wīwąn. Mīsa′ gägä't 'a^{s}a′^{u} i'kwä ąnągōnāt īni′^{u} udąki'kōn. Ānīc, mīsa′ cayīgwa wawäci·u·t Nänabucu, äcimiskunąnk 'i^{s}i′^{u} ucąngwan. Ānīc, cigwa, mīnawā ucägwunān 'i^{s}i′^{u} piwâbi'k i·i·mā acingwąnāng. Mägwāsągu nąmądąbit wädcipasingwitcisät nawątināt īni′^{u} mi'tigōn kāpata'kināt; ąnia'kwāntawät. Cayīgwa nōndāgusi: "Ku'ku′k, ku'ku′k, ku'ku′k, ku'ku′k," inwä. Cayīgwasa ānīc kā·i·cinawātigu ijictcigä, cigwasa′ uwīpā'kwäwān īni′^{u} mi'tigōn. Pitcīnąg ābiting äni'kwänit, äcipata'kiskāgut, pąnä mī·i·gu kīpimibisu; pąngicing panägu kābi'ti'ku'kąmigicing. Ānīc, miskwi ucąngwanāng. Mīsa′ ä'kitonit īni′^{u} upīwitämiwān: "Ānīnā i^{u} mayāwibināsiwąt?" īni′^{u} māwąn īni′^{u} i'kwäwąn.

the morrow comes, let your father come over," he said to them. And then on his way he went. When he arrived at where they lived, he made ready for a post; he placed it standing in (the place) where they lived, for he too had made a long lodge. And this he was told by his wife: "No doubt but that he must have seen somebody else doing that," he was told by his wife.

"Now, why should you want to dissuade me from something I wish to do?" he said to his wife. Now, he put in order for use his paint and his bone spear. And so by the time he was ready, then said his children: "A visitor!" they said.

So thereupon in where they were came the visitor.

It happened to be the red-head, why, the very same one whom he had visited. Then he spoke to his wife, saying: "Why is it, pray, we don't feed the guest?" he said to his wife. Then he was answered: "What on earth have we to feed him?"

Naturally he was angered by his wife (for speaking so). "Now, you hang up the kettle," he said to his wife. Thereupon truly the woman hung up her kettle. So it was then that Nänabushu began painting himself, painting his nose red. Now, then, next he stuck the metal in his nose. And while seated, up from there he leaped, seizing the post that he had put up; on up the post he went. Presently he was heard uttering: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k!" (such) was the cry he uttered. Now, what he had previously seen them do he was doing now, he was now pecking the post. At the first peck he made, he was pierced by the metal, whereupon down he fell; when he fell, he struck the ground with a thud. Well, his nose was bleeding. Thereupon said their visitor: "Why do you not lift and set him up?" was what he said to the woman.

Mīsa′ gägä‘t äjimayāwibināt ‘a^{ɛ}a′^{u} i‘kwä. O·ō·widąc udigōn īni′^{u} pīwitämiwān: “Udickuˇnān māwīn īni′^{u} usānąmąnąn. Ąmbäsinō, pīc,” udigōn. Mīdąc gägä‘t, äcimīnāt, acimiskunąmit ‘i^{ɛ}i′^{u} u^{s}ka‘tiguni. Mīnawā utibābąndamowānini kāgīcägunąnk imā cingwąnāng. Kägä‘t, äjiwī‘kubitawāt, äciminät īni′^{u} pīwitämiwān.

Mägwägu nąmądąbinit, pānimägu undcinōndägusinit mämän; äcinawątinānit īni′^{u} mi‘tigōn, mīsa′ utąnikwä kwänibäbamäni, andigwa‘ku ąnigakwätikwä·i·gäwąn. Cigwasa mädi‘kwä·i·gäwąn, äsibąnąn kīpimibisōwąn, āca mīnawā päcig; mīsa nī^{n}j kīnisānit, pa·i·cinīsā‘kucimōnąnit.

Ānīc, mī i^{u} cigwa kīmi‘kawit Nänabucu, udigōn: “Mī i^{u} ta·i·ciwīsiniyu‘k kinīdcānisąg,” udigōn. Mīsa′ gägä‘t ąnicimādcānit, mīsąnā kīwisiniwāt.

36. Nänabushu is Miraculously fed Bear-Grease.[1]

Ningutingiku mīnawā ā‘pidci pä‘kudäwāt; pąbā·a·yāt, mīnawā pīwitä^{ɛ} [2] udōdisā^{ɛ}, mī gäyābi nī^{n}ciwa^{ɛ} ąbinōtcīya^{ɛ}. Mīsa′ mīnawa cigwa wī‘kīgä·i·nt. Mīsa′ ä‘kidunit: “Wägunäc kāgīgä·ą·nk?” i‘kitōwa^{ɛ}. “‘Ā^{u}, igickäna kisīnąn ‘i^{ɛ}i′^{u} unāgąn, mi‘tigunāgąn.”

Mīsa′ gägä‘t äcigisīnąmōwint. Mägwägu kīnąmądapinit īni′^{u} ininiwąn, pānimägu wändcinąwątinaminit ‘i^{ɛ}i′^{u} utąbącīni; mīdąc änwänit: “Sa sa sa sa!” inwäwąn. Mīdąc i·i·mā upimitā‘kupitcikąniwāng äji·ä·gōsinit, äciwācänānit īni′^{u} uniciwāni. Migōsidac uda‘kunąmini, nōndägusiwąn: “Sąnk,

[1] See Nos. 40 (p. 341) and 52 (p. 421).

Thereupon truly the woman lifted and set him up. And this she was told by their visitor: "Doubtless he may have left unused some of his paint. Pray, give it to me," she was told. And so truly, when she gave it to him, he painted the forehead (of her husband) red. Furthermore, she examined what he had stuck into his nose. Truly, when she pulled it out, she then gave it to their visitor.

And while seated, of a sudden the red-head began calling; when he seized the post, he examined place after place as if, as he went along, he was testing where to peck. Presently, when beginning to peck, a raccoon came tumbling out, then later another; whereupon, on killing two of them, he then came down from the post.

Well, so when back to consciousness came Nänabushu, he was told: "Therefore do you and your children eat," he was told. Thereupon truly when the other set forth on his way, then did they eat.

36. Nänabushu is Miraculously fed Bear-Grease.[1]

And another time they were very much in want of food; while wandering about, to some other strangers[2] did he come, and they also had two children. And now again was he to be fed. So this they said: "What have we to feed him?" they said. "Well, then you had better cleanse the vessel, the wooden vessel."

Thereupon truly she cleansed it for him. Now, while the man was seated, suddenly from where he was he grabbed his lodge-pole; and then he uttered the cry: "Sa sa sa sa!" (such) was the cry he made. And so upon the cross-pole (over the fire) he went (and) perched, holding his testes in such way that they bulged out solid. And with an awl in his hand, he could be heard saying:

[2] Pīwītäᵉ, "strangers." The usual meaning of this word is "visitor" or "guest;" i.e., one to whom one renders hospitality.

sąnk, sąnk!" inwäwąn. Mīsa′ mīgu o·o·dąc ändasąnōndāgusit nīmawāt īni′ᵘ uniciciwąn. Nìngutingiku äcipacipawāt, pąnägu pimitä kāsīgisänik, ma'kupimitä. Mīsa′ cigwa mōckinäbīni 'iᵉi′ᵘ mi'tigunägąn. Äcinīsändawänit, äci·a·cąmint[1] 'iᵉi′ᵘ pimitä.

Ānīc, mīsa′ kīwīsinit. Cigwa mīnawā inā: "Kä·i·ckwąntamąn, kinī'tcānisąg anikikīwäwi'taᵘ," kī·i·nā.

Mīsa′ mīnawā, ąnimō'k, i·i·mā kā·i·jicägwāntaginät 'iᵉi′ᵘ ugīcō'tä·u·naᵉ. Cigwa′ änijimādcāt, ogīnōndawān täbībāginit: "Aⁱ, kiwąnicigāgimä!"

"Tąga, inābiwi'k i·i·witi kāgī'tąnąbit."
Inagwąnadąc kägä't kā·ą·binit ugīcō'tä·o·naᵉ.

"Wâsagu′ undciwäbinamawi'k. Kāwīn ingutinō kibwā·i·gusīwā. Wâsągu undciwäbinąmawi'k."

Cigwasa′ gägä't udānuwī·a·'pągitawāwān.
"Cä, cä, cä, pīni'kigu!"
Mīsa′ gägä't ąniwīpimātcība·i·tiwaᵉ 'iᵉi′ᵘ ąbinōtcīyaᵉ, äjikąnōnät: "Kīpa'ka'tämwāsa kīnawā. Wâbąng kōsiwā tapīcā."

Ānīc, migu mīnawa tągwicin ändāwāt. Ānīc mīnā minawā kīwīsininit unīdcānisaᵉ. Mīsa′ cigwa′ kī·u·ci'tōd mi'tigunāgāns. Ānīc, cayīgwa pikīgitōwaᵉ unīdcānisaᵉ: "Pīwitä!" i'kitōwaᵉ. Ānīc pīndigäwąn piwitämiwān, cigwa ugąnōnān īni′ᵘ wīwąn: "Ąmbägickänā, wägunäcwīnā äyāyąng pā'kānąg?"
"Mīmāwīn ä'tanā 'iᵉi′ᵘ äyāyąng kägīgäwąng 'iᵉi′ᵘ pimitä."

[1] Äci·a·camint, "he gave the grease" (to Nänabushu) to eat; literally, "they gave it to him to eat," or, more literally, "he was given it to eat."

"Sąnk, sąnk, sąnk!" (such) was what he uttered. And in time with each of these words he aimed a blow at his testes. By and by he pricked them gently with the point, and straightway out flowed the grease, bear-grease. And so in a while full was the wooden vessel. Then, climbing down, he gave the grease (to Nänabushu) to eat.[1]

Well, and so he ate. Then again he was told: "What you fail to eat up, then back home to your children do you take," he was told.

Thereupon again, when no one was looking, (in among the balsam boughs[2]) did he put his mittens. When on his way, he could hear the sound of some one calling to him in the distance: "Hey! you have forgotten something."

"Do you look there where he sat."

And so it was true that there where he had sat were his mittens.

"From afar do you throw them to him. He will not refrain from saying something to you. From afar do you throw them to him."

By and by they tried throwing them to him.

"Wait, wait, wait, wait, just you fetch them to me!"

Thereupon truly on their way back did the children start to run, when he spoke to them, saying: "You people surely must be in want of food. To-morrow let your father come over."

Well, accordingly again was he come at home. So again did his poor children eat. And then in time he made a wooden vessel. Now, presently hither came his children, saying: "A visitor!" they said. So when in came their guest, he then spoke to his wife, saying: "Well, now, what else have we that is different?"

"The only thing we have to feed him is the grease."

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[2] Under the mat, as a bedding.

"'Āᵘ, ąmbägickänā, kisīnąn iᵘ mi'tigunāⁿgāns," udinān īni'ᵘ wīwąn.

"Kägätsa kitaiyāwinä'ku iᵘ ä·i·'kitoyąn. Ānti kä·u·ntinamąng 'iᵉi'ᵘ pimitä kägīgä·a·wäyąng?" udinān. Ānīc, unickimān.

'Āᵘ! mägwāsągu kīnąmądabit Nänabucu, pāmāgu wändcinawatînąng 'iᵉi'ᵘ udąbąnc; kāwīn kijinja' kaski·u·sī äni·a·'kwāntawät. Wī'kā mīna' kaski·o· i·i·mā ubimidā'kupitciganiwāng. Cigwasa' kīwanągōsi. "'Ā'a'ᵘ, mindimōyä! Naskä a'tōn cībaiyā·ī· 'iᵉi'ᵘ mi'tigunāgąn." Äcigitcipināt īni'ᵘ uniciciwąn, äciwācänāt. Mīsa' äcinąnīmawāt nōndāgusit. "Sąnk, sąnk, sąnk, sąnk!" inwät. Ningutingiku äcipącipawāt, kībimibisō.

Kīgitōwąn īni'ᵘ upiwitämiwān: "Ągwāwäbini'k! Āwänänīwinän dąc wīn aᵉa'ᵘ ä·ī·ndit wī'kāgickäku Nänabucu!" Mīsa' äcāgwāwäbinigut īni'ᵘ upīwitämąn. Cigwa kīgitōwąn: "Tąga kisīnąn iᵘ mi'tigunāgąn."

Kägä't 'aᵉa'ᵘ i'kwä ugīkisīnān.

"A'tōn imā cībaiya·i·," utigōn. Pānimāgu wäntci·a·'kwändawäsänit īni'ᵘ pīwitämiwān, ądcitąmōn nōndāgusiwąn: "Sąnk, sąnk, sąnk, sąnk!" Mīsa' äntōtąminit; wācänānit īni'ᵘ uniciciwāni, äcipacibawānit; pąnägu' ma'kupimitä kāsīgitciwąninik. Kāwīn kąnagä waya'ᵘ äcimōckinäbīnik 'iᵉi'ᵘ mi'tigunāgąn. "'Āᵘ," udigōn kānisāndawänit. "Nänabucu, mī·i'·ᵘ taciwīsiniyu'k kinītcānisąg," udigōn. Mīsa' ąnicimādcānit.

Mīsanā mīnawā kīwīsininit 'iᵉi'ᵘ unīdcānisaᵉ.

"Very well, come on, cleanse the little bowl!" he said to his wife.

"Truly do I dislike you for what you are always saying. Where shall we get the grease with which to feed him?" she said to him. Well, she angered him.

How now! for while Nänabushu was seated, he suddenly seized the lodge-pole from where he was; but he was not able to go nimbly up the pole. After a long while was the poor thing able to reach his place on the cross-pole. At last he was perched aloft. "All right now, old woman! See that you place the wooden bowl directly underneath (me)." On taking out his testes, he squeezed them till he held them bulging tight. And so every time he aimed as if to hit them, he was heard to say: "Sąnk, sąnk, sąnk, sąnk!" (such) was the sound he made. And when he suddenly pricked them, down he came falling.

Then said their guest: "Jerk him out (of the fire)! What a fool Nänabushu must be to be ever trying to do what (he sees) others do!" Thereupon he was pulled out (of the fire) by his guest. Then he said: "Do cleanse the wooden vessel."

The woman truly cleansed it.

"Put it there beneath (me)," she was told. Suddenly from where he was the guest went skipping up, the Squirrel could be heard saying: "Sąnk, sąnk, sąnk, sąnk!" Thereupon he did as before: holding his testes so as to bulge out solid, he pierced them; forthwith some bear-grease came flowing out. It was but a moment when full was the wooden vessel. "Now, then!" (Nänabushu) was told when the guest was come down from the pole. "Nänabushu, therefore will you and your children now eat," he was told. And then away went (the visitor).

So again his poor children had food to eat.

37. Nänabushu and the Mallard.[1]

Änïc, cayïgwa mïnawä pa'kadä Nänabucu. Ningutingiku mïnawä udötisän ạnicinäbä^{g}, mï käyäbi nï^{n}ciwa^{g} unïtcänisinini. Mïsa′ ani·ï·näbit, "Wägutugwän mädcïwägwän?" inändạm.

Cigwa kïgitöwạn ïni′^{u} ininiwạn: "Ạmbäsinö, unạgöta'ki'kwän," inimäwạn ïni′^{u} i'kwäwạn.

Mïsa′ gägä't änạgöta'ki'kwäwạn ïni′^{u} i'kwäwạn. Cigwa wâwäci·ö·wạn ïni′wininiwạn ucäwaskö·o·sänạmạnạn, uwïngä ustigwänining udicicimänini. Cigwasa′ kï'kïciöwạn. Mägwägu kïnạmadạbinit, pänimägu, wändcinöndägusinit: "Kwïc, kwïc, kwïc, kwïc!" inwäwạn. Undcipasigwaöwạn ininicibạn[2] äcipönïnit i·ï·mä ubimitä'kupitciganiwäng, nöndägusiwạn: "Kwïc, kwïc, kwïc, kwïc!" inwäwạn. Owâwâbạmän mïsïnit pä'kic kïgitöwạn: "'Ö, 'ö, 'ö, mindimöyä! ạnä·ạ·n," udinän. Änïc mï a'pạnä mïsïnit, "'Ö, 'ö, 'ö, mindimöyä! ạnä·ạ′·n."

Mïsa′ gägä't onöndän Nänabucu mạnömin mạdwäätiwạntänik. Cigwasa′ pängutäni, äcinïsipönïnt. "Äwisa′, mï·ï′·^{u} kä·i·ciwïsiniyạmbạn, Nänabucu," inä′. "Skwạntcigäyạn, kinïtcänisạg kitäkïwäwitawäg."

Mïsa′ gägä't, cigwa wï'kïwät, mïnawä äcicängwäntạginät mï·ï′·^{u} ugïcö'tä·o·na^{g}. Pänimägu mïnawä mạdwäbïbägit. "'Ö^{u}!" mạdwäpïpägi.

"Nänabucu kägowi'kitötug," udinän. "Kägä't, kiwạnicigägumä! Tạga, inäbiwi'k i·ï·witi gägïtạnạbit."

[1] For another version see No. 41 (p. 351).

37. Nänabushu and the Mallard.[1]

Well, already was Nänabushu again becoming hungry. And one other time he came to some people, and they also had two children. And now, as he looked about, "What in the world must they have to eat?" he thought.

Presently said the man: "Please do you go and hang up the kettle," he said to the woman.

Thereupon truly the woman went and hung up the kettle. Presently the man painted himself with a green color, all around over his head did he put it. In time he was done with painting himself. And while yet seated, and of a sudden, he started forth from the place, uttering: "Kwīsh, kwīsh, kwīsh, kwīsh!" (such) was the sound of his voice. Up flew a Mallard [2] that alighted yonder on the cross-pole, he was heard saying: "Kwīsh, kwīsh, kwīsh, kwīsh!" (such) was the sound of his voice. (Nänabushu) observed him muting, while at the same time (he heard him) saying: "Ho, ho, ho, old woman! keep it stirring," he said to her. And all the while (the Mallard) muted, (he was saying): "Ho, ho, ho, old woman! keep it stirring."

Thereupon Nänabushu truly heard the sound of his rice boiling. When it was boiled, then down from aloft came (the Mallard). "Now, therefore shall you eat, Nänabushu," he was told. "What you do not eat, then to your children may you take."

Thereupon truly, while about to return, he again put his mittens (in among the balsam boughs). And later on he was again heard calling with a loud voice: "Oh!" he was heard calling out.

"Nänabushu may want to say something (to you)," (the Mallard) said to (his children). "Truly, he has forgotten something! Now look yonder where he sat!"

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[2] Ininicibạn, "mallard;" literally, "man-duck."

Mīsa′ gägä‘t kī·ą·biwa^{ę} ‘i^{ę}i′^{u} ugīcō‘tä·u·na^{ę}.

“‘Ugapīnāwa^{ę} nindōcimąg,’ ta·i·‘kito. Wāsągu undciwäbinąmawi‘k. Kāwīn ningutinō kibwā·i·gusīwā.”

Mīsa′ gägä‘t, wâsągu udānawi·u·ndciwäbinamawāwān, mīsa′ änāt: “Ic, pimīciciyu‘kiku!” udinā^{ę}. Mīsa′ gägä‘t īgi′^{u} kwīwisänsąg äwīcimīnāwāt.

“Ic,” udinā^{ę}, “ąmbäsinō a‘pi wâbąng kōsiwā tapicā! Kipa‘kätämwāsa kīnawa.”

Ānīc mīsa′, gägä‘t, wayābąninig ijānit īni′^{u} ininiwąn. Ānīc mī·i′·^{u} pāpī·u·t Nänabucu. Cigwa mądwäkīgitōwa^{ę}: “Ä‘ē‘ē′, pīwitä!” mądwä·i·‘kitōwāt. Cigwasa′ pīndigäwąn.

Cigwa uganōnān īni′^{u} wīwąn: “Ąmbä, kackänā, ānągō taki‘kwän! mīsąnā cigwa tcigīgäąngubąn ‘a^{ę}a′^{u} pīwitä.”

Mītacīząn ägut īni′^{u} wīwąn: “Wägunän tąnā i^{u} kigīgä·i·wäyąnguban!” udigōn īni′^{u} wīwąn.

“Ąmąntcisa′ wīn ‘i^{ę}i′^{u} kī·i·‘kitoyąn kägō äninānin! Pisānigu unągōc ō a‘ki‘k!” udinān.

Kägä‘t ąnągō‘taki‘kwäni a·i·‘kwä. Odōntcimątäcimān ucawaskosānąmąnąn; äciwawäci·u·t, äci·o·cāwaskwanąng ‘i^{ę}i′^{u} ustigwān. Cigwa kīkīci·u·; mägwāsągu kīnąmądąbit, pānimāgu, undcipasiguntcisät. “Ḱwīc, kwīc, kwīc, kwīc!” inwät. Kāwīn mī nayānj kaski·o·sī mī·i·mā ānawī·i·cāt upimi‘tā‘kupitcigąniwāng; wī‘kāsa kaski·o·. Cigwasa′ kī·o·nągōsī i·i·mā ągōtcininit uda‘kikowān, nōndāgusī: “Kwīc, kwīc, kwīc, kwīc!” Ānīc ugąnawâbąmāwān ągōsinit, kāga-

And there truly were his mittens.

"'My nephews may fetch them,' he will say. And from a distance shall you fling them to him. He will not avoid saying something to you."

Thereupon truly, when from afar they intended throwing them to him, he then said to them: "Oh, come give them to me!" he said to them. And so truly the boys went and gave them to him.

"I say," he said to them, "would that when to-morrow is here, your father might come over! You (people) must be in want of food."

So thereupon, truly, on the morrow thither went the man. Naturally in waiting was Nänabushu. Presently he heard them say: "Halloo! a visitor!" (Thus) he heard them say. Then presently in he came.

Then (Nänabushu) said to his wife: "Oh, for goodness' sake, do hang up the kettle! for it is our duty to feed the visitor."

Thereupon he was told by his wife: "For mercy's sake, what have we to feed him!" he was told by his wife.

"What possesses you to talk that way whenever I tell you to do something! Simply go on and hang up this kettle!" he said to her.

The woman truly hung up the kettle. He had his green paint spread out; in painting himself he colored his head green. Presently he was done painting himself; and while seated, and of a sudden, up he sprang. "Kwīsh, kwīsh, kwīsh, kwīsh!" was the sound he uttered. It was a long while before he was able to get to yonder cross-pole; he was a long while getting there. Finally he was perched over the place where hung their kettle, he could be heard (uttering): "Kwīsh, kwīsh, kwīsh, kwīsh!" Now they watched him perched aloft, with his anus opening and closing. He was not able, with all his efforts, to ease

gwantciskānik utcītīni. Kāwīn ugaski'tōsīni ānawi mīsīt; wī'kāsa' pimipitäni umowäncic.

"Nîyā, e^{i}!" udigōn īni'^{u} wīwạn.

Ānīc, a'panä äninawagi'kwäninit īni'^{u} upīwitämiwān, ānīc gāgicipāwāntciwantänig 'i^{g}i'^{u} umowäncic. Mīsa' intawā äcinīsāntawät Nänabucu.

"Taga, pīc kiwawäci·u·n," udigōn īni'^{u} pīwitämiwān. "Tạga, awigisībīgin kita'ki'kowā," udinān.

Ānīc mīsa' gägä't cayīgwa kī'kisībīginät. Äci·a·nagōtōt pä'kānạtînik 'i^{g}i'^{u} nibi.

Mīsa' kīwawäci·u·nit īni'^{u} piwitämiwān, ānīc cigwa nōndāgusiwạn ininicibạn, äjipōnīnit upimitā'kupitcigạniwāng. Ānīc mīsa' cigwa mīsīnit, pạnägu mạnōmin kāsīsīgipitänig. Cigwasa' mōckinäwạn uda'ki'kowān, äcininīsipōnīnit. Mīsa' ä'kitunit: "Nänabucu, mī·i'·^{u}, tä·i·ciwīsiniyu'k kinītcānisạg," inā.

Ānīc mīsa' cigwa' kā·ạ·nimādcānit, mīsạnā kīwīsininit 'i^{g}i'^{u} unīdcānisa^{g}.

38. Nänabushu is given Power by the Skunk, but wastes it.

Cigwa mīnawā mādcā bạbāmusät. Ningutingiku sāga·i·gạn umạdā'kạn, owâbạmā ki'kināntawāna^{g} [1] pata'kisunit. Mīdạc änäntạnk: "Ạnicinābäg inangwạna ayāwạg," inäntạm. Ạnimādcāt. Cigwa kägä't owâbandān twā·i·gạn wänta·i·pīnit; mōsotcīt wätwā·i·bāninit, kägätsa mi^{s}tcā'kwạtini.

[1] Ki'kināntawān, "balsam." This is an old word seldom used in conversation; it means "the one that spots the place" (where water is). The more usual word is cingup, which, however, refers to any kind of fir-tree.

himself; but after a long while there fell a miserable droplet of dung.

"Oh, oh!" he was told by his wife.

Now, down at once their visitor lowered his head, for round about in the boiling water whirled (Nänabushu's) sorry droplet of dung. So then accordingly down climbed Nänabushu.

"Pray, give me your paint," he was told by their guest. "Now, go wash your kettle," he said (to the old woman).

So it was true that soon she had finished with washing (her kettle). Then she hung up the kettle with a different kind of water.

And when their visitor was done painting himself, then began the sound of the Mallard, who then was alighting upon their cross-pole. So thereupon he began muting, and forthwith some rice came pouring out. When their kettle began to fill, then down he alighted. Thereupon he said: "Nänabushu, therefore now shall your children have enough to eat," (such) was said (to Nänabushu).

Well, so then upon his way he went, and accordingly did (Nänabushu's) poor children eat.

38. Nänabushu is given Power by the Skunk, but wastes it.

Soon again he was off travelling afoot. When once out upon the ice of a lake he came, he saw a balsam[1] standing. And this he thought: "Some people, no doubt, are living there," he thought. On his way he continued. Presently he truly saw a hole (in the ice) from which they drew water; with the anal gut of a moose had they made the hole, exceedingly large was the vesicle. Great was his desire for it. When he laid hands on it, he heard the

Kägätsa umisawinān. Äji·o·dā'pinąng, mądwäkąnōnigōn: "Ic, Nänabucu! pōni'tōn 'i^{ɛ}i'^{u}. Kìgasąnagi·ā·," [1] udigōn.

Mīsa' gägä't intawā äjipągitînąnk. "Omā pījān!" udigōn. Mīsa' gägä't kāniciku'pīt, cigwasa' ugīgä·i·gōn, mīsa' wīsinit. Ānawiwīskuntcigä Nänabucu. "Mīgu' ga'kina icimītcîn mī äji·a·cąminān," udigōn.

Mīsa' gägä't ga'kina äcimīdcit. Uwâbąmān gägä't minditōwąn cigwa uganōnigōn. "Nänabucu, intigu kuca kipa'kądä."

"Kāwīn," udinān.

"Kāwīn, Nänabucu, kipa'kadäsągu. Kigi'känimin pa'kadäyąn. Pąngīns kiwīcawänimin, wändci·i·ninān," udigōn.

"Äye^{ɛ}, nistcīmistā, gägä't nimba'kądä," udinān.

"Ānīc, mīsa' cigwa' tciki'kino·ą·mōnān kädicictcigäyąn," udigōn. Omīnigōn bibigwāns. "Mīsa' ō kägābatci'tōyąn," udigōn. "Mīgu' ō tci·ą·nikīwäyąn tci·ō·ci'tōt kimindimō·i·mic wä'kwāgān; mānōgu taginōndä. Mīdąc kīkīci'tōt, o·ō·widąc kiwīmīnin kä·u·ndcinąnątwā īgi'^{u} käpīndigäwāt imā kiwä'kwāgāning. Mīgu' i^{u} äciki'kino·ą·mōnān, o^{ɛ}ō'dąc kīga·i·cictcigä," udigōn. Mīnąngwąna īni'^{u} micicigāgwąn kāgąnōnigut. "Nīcing tcīābatci'tōyąn kiwīmīnin 'i^{ɛ}i'^{u} kä·u·ndcinanątwā," udigōn. "Tcigwasa' tąga tcāngitiyäcinan," inā 'a^{ɛ}a'^{u} Nänabucu.

Mīsa', kägä't, cigwa' kītcāngitiyä'kisut. Cigwasa' imā ijitiyäniwąn äji·ā·cawipōgititąmāgut. Mīsa' kātō'tāgut. Ō·^{ɛ}o·dac ugī·i·gōn: "Ąmbäsinō, iyāngwāmisin, Nänabucu,"

[1] Kīgasąnagi·ā·, "you will put us in want for another;" literally, "you will render it difficult" (to replace).

voice of some one speaking to him: "Hold, Nänabushu! do you let that alone. You will put us in want for another," he[1] was told.

Thereupon truly he chose to leave it be. "Come hither!" he was told. It was true that when he went up from the lake, then was he given food, whereupon he ate. It was the purpose of Nänabushu to save (some of) the food. "Just you eat all that I have set before you," he was told.

And so actually the whole of it he ate. He saw that really big was the one who now was speaking to him. "Nänabushu, it really seems as if you were hungry."

"No," he said to him.

"Nay, Nänabushu, but you are really hungry. I know that you are hungry. That a little mercy I may bestow upon you, is my reason for speaking thus to you," he was told.

"Yes, my younger brother, truly hungry am I," he said to him.

"Well, therefore then will I teach you what you shall do," he was told. He was given a small flute. "Now, this is what you shall use," he was told. "That when you go back home, then shall your old woman make a long lodge; let it be, oh, a long one. And when she has finished it, then this do I wish to give you, so that with it you may kill them that come into your long lodge. So accordingly as I instruct you, thus shall you do," he was told. It happened to be the Big Skunk that was addressing him. "I intend to give you the means of using twice what you are to use in killing them," he was told. "Then go you down upon your hands and knees," Nänabushu was told.

And so, truly, he then got down on his hands and knees. Presently from the other direction faced the rear (of the Skunk), who broke wind into (Nänabushu). Such was what (Nänabushu) had done to him. And this was he told:

ugī·i·gōn; "kīga·ī·nigā·ā·g kinītcānisąg," kī·i·nā. "Naskäguta kä·i·cictcigäyąn ki·ą·nitągwicinąn äntāyąn; käjinōndāgwamo'tōyąn o^{ę}ō'^{u} kibabigwąn, mīdącigu käcipīndigäwāt mōsōg 'i^{ę}ī'^{u} kiwä'kwāgān. Nībawadącigu pīndigäwāt, 'o^{ę}ō' ta·i·cictcigäwąg, kīwi'tācągāmäwąg i·i·mā tciwä'kwāgāning. Mīsa' pisāga·ą·nk a^{u} nāgānīt, mī·ą·'pī käpōgitiyąn; tcipīndcipōgitiyąn 'i^{ę}ī'^{u} tciwä'kwāgān. Mīdąc ga'kina kä·i·cinibuwāt i·i·witi pīndik äyāwāt. Mīsa' tciwâwīsiniyąn. Mīnawā kīgitamątwā, mīnawā kīganōntāgamątawāg. Mīsa' tciwâbąniciyąn, kāwīn käyābi kigapa'kadäsī. Mīsa' i^{u} äjiki'kino·ą·mōnān," udigōn.

Cigwasa' ąnimādcā Nänabucu, gägätsa' wâwīcäntąm. Ningutingiku, ąnipapimusät, gägätsa' ki^{s}tcimi'tigōn owâbąmān. "Kunigä indäbimigutuk nîcīmisa' kāgī·i·cit!" inändąm. "Tąga, ningapōgitcinā," inäntąm 'a^{ę}a'^{u} Nänabucu. Mīsa' gägä't äjipōgitcināt īni'^{u} ki'tcimi'tigōn, mīgu i^{u} äjipigiskisänit. "M^{u}', minąngwana gägä't täbimit 'a^{ę}a'^{u} nisīmisa' kāgī·i·cit," inäntąm.

Mīsa' pąpimusät ningutingiku, mīnawā owâbąmān agāmątci'^{u} ki'tci·a·sinīn ąbinit. "Tąga', kunigänąta gägä't indäbimigut!" inändąm. "Tąga, mīnawā, ningagutci·ā·'a^{ę}a'^{u} kitci·ą·sîn," inäntąm. Mīsa' kägä't cigwa' mīnawā äcipōgitcināt; inābit awänibąn īni'^{u} ki'tci·ą·sinīn.

Ānīc, udąmąnisu'tāgōn īni'^{u} kācawänimigut. "Wägunänīwinän Nänabucu wāni'tānōndasi'k inigā·ā·t unītcānisa^{ę}!"

"Please be careful, Nänabushu," he was told; "(else) you will do your children a hurt," he was told. "Now, precisely this shall you do when you have come at your home: you shall blow a tune upon this flute of yours, whereupon into that long lodge of yours will come some moose. And after many have entered in, this they will do: they will walk round about inside of your long lodge. And when outside comes the leader, then shall you break wind; (do it so) that you make it go into your long lodge. Thereupon shall die all that are there within. Then you will have some food to eat. After you have eaten them up, then again shall you blow upon your flute for them. Consequently you will live through the winter, not again will you be hungry. That is all I have to teach you," he was told.

Then upon his way started Nänabushu, truly very proud was he. By and by, while walking along, he saw an exeedingly large tree. "Wonder if my younger brother could be telling me the truth in what he said to me!" he thought. "I say, I am going to break wind at it," thought Nänabushu. Thereupon truly he broke wind at the big tree, accordingly he wrecked it completely. "Why, there really is no doubt but that my younger brother is telling me the truth in what he said to me," he thought.

While walking about on another occasion, he saw a large rock over beyond a hill. "Now, wonder if really he told me the truth!" he thought. "I say, once more I will make a test on that great rock," he thought. Thereupon truly did he break wind at it; when he looked, there was nothing left of the big rock.

Now, the sound of (Nänabushu) doing this was heard by him who had taken pity on him. "How stupid of Nänabushu to bring disaster upon his children by not paying heed!"

Ānīc, pąsigwī Nänabucu, ąnī·i·cą̀ ąbini'pąn īni'^{u} ki'tci·ą·sinīn. Wī'kā'ku ingutci ąpiwąnītug äcipigiskisänit. "Mī nąngwąna kägä't täbimit nîsīmisā," kī·i·nändąm. Äcitągwicink äntāwāt, "Mindimōyä, ningīcawäntägus," udinān īni'^{u} umindimō·i·micąn. Mīsa' cigwa' udinān: "Wâbąng uci'tōtā 'i^{ɛ}i'^{u} wä'kwāgān," udinan īni'^{u} wīwąn.

Mīsa' gägä't cigwa' kī·u·ji'tōwāt wä'kwāgān. Cigwa kā'kīci'tōwāt 'a^{ɛ}a'^{u} mindimōyä, "Unąbin," udinān īni'^{u} umindimō·i·micąn. Mīsa' gägä't cigwa kī·u·nąbiwāt, cigwasa' unōndāguma'tōn 'i^{ɛ}i'^{u} ubąbigwąn. Cigwa gägä't mōsō^{ɛ} ugīwâbąmāwā^{ɛ} pīdciba·i·tînit. "Indackāgu kägō mīnawā kiticibabīni'ta^{n}zimitug," udigōn īni'^{u} wīwąn. Mīsa' kägä't pīndigäwa^{ɛ} mōsō^{ɛ} i·i·mā wā'kwāgāning. Cigwasa' sāga·ą·mōn īni'^{u} nāgānīnit cigwasa' ānawipōgiti, mīsa' kāwīn ugacki'tōsīn 'i^{ɛ}i'^{u} tcibōgitit. Gägä'tsa uniski·ā·n umindimō·i·micąn. "Gägätsa kāwīn kini'tānōndąnzī kägō ānugī·i·ni'kin awiya kägō," udigōn īni'^{u} umindimō·i·micąn.

Ąnicāgu kāgagwānguskānik 'i^{ɛ}i'^{u} utcīt. Mīsa' äjibwänawi'tōt 'i^{ɛ}i'^{u} tcibōgitit, mīdąc wändcinicki·ā·t īni'^{u} wīwąn; kägä't ugīnicki·ā·n; ānīc pīnic ga'kina sāga·ą·mō^{ɛ} mini'k kā'pīndigänit 'i^{ɛ}i'^{u} mōsō^{ɛ}, mīdąc wändciniski·ā·t īni'^{u} wīwąn. Mīdąc igu cigwa ga'kina pimisāga·ą·minit, kā·i·cipa'kitä·o·wātiskwātc pimisāga·ą·minit a^{u} mindimōyä. Äcipō'kwugādäwāt īni'^{u} mōzō^{n}sąn, "Awänänīwinän dąc wīn 'a^{ɛ}a'^{u}! Kunigä ānugī·i·nātug 'i^{ɛ}i'^{u} kä·i·citcigät!"

"Äye^{ɛ}, gägä't! Kāwīnina nīcing indānugīmīnigōsi mōskinäwāt awäsīyąg tcinisągwā?"

Now, up to his feet rose Nänabushu, thither he went to where the big rock had been. It was (only) after long persistent (search that he could find) where here and there lay a shattered (piece of rock). "It is really a fact that my younger brother told me the truth," thought (Nänabushu). On his return home, "Old woman, I have been blessed," he said to his old woman. Thereupon he then said to her: "To-morrow let us build a long lodge!" he said to his wife.

Thereupon truly did they build the long lodge. When he and the old woman had finished it, "Sit down!" he said to his beloved old woman. It was so that when they were seated, he then blew a tune upon his flute. Then truly did he see some moose running hitherward into the place. "(I) suspect that in something else you have no doubt been disobedient," he was told by his wife. Thereupon truly into the lodge came the moose. When out started the one that was in the lead, then did (Nänabushu) try in vain to break wind, but he was not able to do it. Verily, did he anger his old woman: "Truly inattentive are you in whatsoever is told you by any one," he was told by his old woman.

All he could do was to open and close his anus. And since he was unable to break wind, he therefore angered his wife; truly did he anger her; (he continued without success), even when out went all the moose that had entered, and that was why he had angered his wife. Thereupon, when all the moose were on their way out, the old woman then struck the one that was last coming out. When she broke the leg of the young moose, "What a simpleton he is! (I) wonder if he could have been told what to do!"

"Yes, to be sure! Was I not given (the means of) twice killing all the game-folk filling up the place?"

Mīsanā kīwīsiniwāt ągāwā. Mīdąc kā·i·ci·ā·bōda·ą·nk ‘i^{s}i′^{u} mō^{n}sotcītīns, mīdąc ‘i^{s}i′witi `wānta·i·pīwāt kīyupimā-‘kwisitōt.

Ugi‘kānimā^{s} ā‘pidci pa‘kadānit, ‘a^{s}a′^{u} ānugīcawānimāt. “Ąmbäsa′ ninga·i·cānąn,” upīnānimigōn. Mīdąc kägä‘t tcigwa kīmādcāt ‘a^{s}a′^{u} mîcicigāg. Mīsa′ cigwa udōdisā^{s}, “Ānīn, Nänabucu, kā·i·cisäyąn?” udinān.

Mīguta wīn i·i·mā udągąmīmining wända·i·bīnit mōzotcītīns kipimitā‘kwisinik, ‘o^{s}o′mā wända·i·binit.

“Awänänīwinän idąc wīn kā·i·ndit Nänabucu!” ubā‘pi·ā·n. Ānīc, mīsa′ cigwa udigōn: “Ānīn kā·i·ciwäbisiyąn, Nänabucu?” udinān.

“Nisīmisa′, kānamīgu ‘i^{s}i′witi kī‘pimādcāyāmbān, āyāpi-‘tawī·i·gu patągwicinān, ki‘tcimi‘tig nimpipōgitcinābąn, gayä ki^{s}tci·ą·sin. Mīsa′ äcictcigäyān, ąmbä idąc ningī·ā·nwändis.” Mīsa′ udigōn: “Ānīc, mīnawā kīga·ą·cawänimin,” udigōn. “Mīi^{u} pawaundci·i·cāyān ‘i^{s}i′^{u} wīcawäniminān.” Cigwasa′ mīnawā ubōgitcitąmāgōn. “Kägudąc mīnawā ijictcikä‘kän.” Ānīc mīnawā nīcing umīnigōn ayābątci‘tōt. Mīsa′ ąnici-kīwänit.

Mīdąc äcikibōtiyänigut īni′^{u} wīwąn. Mīsa′ kägä‘t. Cigwa′ gägä‘t mīnawā onōndāgwa‘tōn ‘i^{s}i′^{u} pąbigwąn. Mīsa′ cigwa mīnawā ubitasābąmā^{s} mō^{n}sō^{s}, kägä‘t cigwa pīndigäwa^{s} i·i·mā wä‘kwāgāniwā. Cigwasa′ pisāgąmō^{s}, nāgānīnit äci-pōgitcināt. Mīsa′ ājanisät, cayīgwa inābiwāt wändcita

Thus the poor things had but little to eat. And so when she had turned the little anal gut of the moose inside out, then across yonder place where they drew water she laid it.

He knew that they were very much in want of food, he who vainly had taken pity upon (Nänabushu). "Therefore I will go to where he is," was the thought Nänabushu received from him. Thereupon truly then off started the Big Skunk. And then in a while he was come at where they were. "What, Nänabushu, has befallen you?" he said to him.

Now, yonder at the lake where they drew water was the little anal gut of the moose lying across the place, the watering-place.

"How foolish of Nänabushu to have done so!" He laughed at him. Well, and then this was Nänabushu told: "What has happened to you, Nänabushu?" (the Skunk) said to him.

"My little brother, at the time when I came away from (your place), when about halfway I was come, at a great tree I broke wind, likewise at a great rock. That was what I did, and I feel painfully sorry for it." Thereupon he was told: "Well, once more will I take pity upon you," he was told. "The reason of my coming hither is that I want to bless you." And so again (Nänabushu) had wind broken into him by the other. "Now, don't you do it again." Thus was he again given what he should use twice. And then on his way back home went the other.

Thereupon he was prevented by his wife from breaking wind. And it was true. Then truly again he played a tune upon the flute. And so again he saw the moose coming, truly now were they entering the long lodge. When they were coming out, then at the one in the lead he broke wind. And so, after he had slain it, then they

mōckinänit äntāwāt mōⁿsōᵉ miniʻk näsāwāt. Ānīc mīsạnā kīwâwīsiniwāt.

Cayīgwa udigōn īniʼᵘ wīwạn: "Ạmbäsinō, ayāngwāmisin kigaʻīʻnigaʻāʻk ubinōtcīʻạʻg ʻiᵉiʼᵘ kāickunạmạn."

Ānīc, mīsa gägäʻt minoʻaʻyāwāt ʻiᵉiʼᵘ mōsuʻkäwāt. "Mīmāwīni iᵘ iguʼ tatäwâbạniciyạng," udinān īniʼᵘ wīwạn.

"Mīmāwīn ʻiᵉiʼᵘ," udigōn. "Gägäʻt kigiʻtcicawändāgusimin," udinān īniʼᵘ unābämaṉ ʻaᵉwiʻkwä.

Mīsaʼ, miniʻk käʻkänimạk.

SERIES IV. No. 39.

39. Nänabushu and Soaring-Eagle.

Mīsaʼ wīpibōnici mägisiwāc. Tcigwasa wīmādciʻtā kīⁿgōⁿyạn wīnōtciʻāʻt, mīdạc iᵉiʼᵘ äjiwâbạmāt kitạgwicininit īniʼᵘ Nänạbucūwạn. "Nābwīnā māmawitcigäyạng tcinōtciʻạʻngwā īgiʼᵘ kīⁿgōⁿyạgʔ"

"ʻAᵘ, mīʻiʼ·ᵘ äciminwäntạmān omāgu pīʻiʻcigusin."

Kägäʻt, Nänabucu pikabäci. Misa cigwa mādciʻtāwāt; kīⁿgōⁿyạn nībiwa unisāwān. Kīⁿgōⁿyaᵉ utạtcitagōnāwaᵉ. Āʻpitcisaʼ nībiwa unisāwā. Cigwa kạckạdinini iʻᵉiᵘ sāgaʻiʻgạn. Mīsaʼ äcikusinit Nänabucūwạn; kaʻkina omādcīnāᵉ kīⁿgōⁿyaᵉ.

Mīsaʻpạnä kāwīn gägō ogamīdcisīn mägisiwāc. "Ānīc kätīyāngʔ" Ānawigu pāʻtạnīnuwa iwä ạnicinābä imāⁿsa ändạnisit. Cigwa kipibōnini, mīsa cigwa paʻkạdät. Ningu-

looked, (and saw that) the place where they lived was completely filled with all the moose they had killed. Thus the poor creatures had all the food they wanted to eat.

Then he was told by his wife: "Please be careful, lest you starve the children (by wasting the means) you have left."

Well, it was so that they got along comfortably on the moose they had prepared for use. "There is no doubt but that we shall now go through the winter," he said to his wife.

"It is quite likely," he was told. "Truly, in high degree have we been blessed," to her husband said the woman.

That is as much as I know of (the story).

SERIES IV. No. 39.

39. Nänabushu and Soaring-Eagle.

And now Soaring-Eagle was planning to go into camp for the winter. And in a while he intended to set about to get some fish, whereupon he then saw Nänabushu, who now arrived (at his place). "Would it not be well for us to go together to get the fish?" (said Nänabushu).

"Very well, and in that case I should be pleased if you would move your belongings over to this place."

Sure enough, hither came Nänabushu to camp. So thereupon they set to work; many fish they killed. They hung the fish upon racks, with the heads down. Ever so many they killed. In time frozen became the lake. Thereupon Nänabushu moved camp; all the fish he took away with him.

And so not a single thing was left for Soaring-Eagle to eat. "What will become of us?" Yet, for all that, many were the people at the place where he was. In time the winter came, whereupon he then lacked food.

tinigu, unāgucininig ā'pitci wīwīsini; kayä īni'^{u} wīwạn kayä i^{s}i'^{u} unītcānisa^{s} nīciwa^{s}. Kuckwāwātisiwa^{s}. Awīya pītwäwäcinōn äjipīndigänit. "Mägisiwāc, kīwī'kumigō."

Udōnāgạn kā·u·dā'pīnạng, äjimādcāt. Misiwä ānupīndigä īni'^{u} wīgiwāmạn, kāwīn kuca umī'kạ^{n}zīn; mī ga'kina ānugīgapäckạnk īni'^{u} wīgiwāmạn, intawā äcikīwät. Äcipīndigät iyändāt, uganōnigōn īni'^{u} wīwạn: "Ānīn dạc i^{s}i'^{u} kīwī'kumigōwin?"

"Kāwīn ninkutci nimī'kạ^{n}zīn tciwī'kunding."
Mīsa a'pī äjiki'tcimawinit īni'^{u} wīwạn kayä unīdcānisa^{s} intawā äjikawicimuwāt; weyābạninig mīsạgu kāwīn kägō omītcisīnāwa. Cigwa mīnawā tibi'kạdini, mīdạc kägä't wīwīsiniwāt.

Cigwa, ạnitibi'kạtini, pāmāgu pạta'pābinit awiya. "Mägisiwāc kiwī'kumigō." Kā·u·ti'tinạnk udōnāgạn, sāgitcikwāckuni, ạgāwāgu ugäsa'kawâbạmān ạnimiba'tōnit. Ki'tci·ä·yāpīsi'kāt umātcinīcawān. Kuniginīn, utạnikạbi'kạmini īni'^{u} wīgiwāmạn; sīpi kīckābi'kānig ạnibīntigäsäwạn; mīgu i^{s}i'^{u} änitạnisit. Änipīndigäwāt, mūckinäbiwa^{s} wā'kuntinit. Ki^{s}tcipā'pi·ā·. Nạmägusạn wā'kuntinit, kitcinībiwagu ạcạmā. Käyābigu ickusäwạn īni'^{u} tcībā'kwānạn. Cigwa kạnōnā mägisiwāc: "Mīmāwini i^{u} kägä't tcinōndāpaniciyạn. Intawā kīgaki'kino·a·mägō kä·i·cictcigäyạn. Wâbạnk kimindimō·i·mic tạbīmina'kwä. Kīkīci'tōt ibīmina'kwān, mīdạc i^{s}i'^{u} kä·i·ciki'tcitwā·i·gäyạn imā^{n} wāpīgạmāg i·i'·^{u} sāga·i·gạn.

Now, one evening he craved exceedingly for some food to eat; so too (did) his wife, and his children, two in number. They were living quietly (there). They heard the footsteps of somebody approaching, who then came inside. "Soaring-Eagle, you are invited to a feast."

Taking up his bowl, he then departed. In every wigwam he entered, but to no purpose, for he did not find the place (of the feast); accordingly, when into all the wigwams he had entered in vain, he then went back home. On entering into the place where he dwelt, he was addressed by his wife saying: "Where is the food you got when invited?"

"Nowhere did I find the place of the feast."

Thereupon then bitterly wept his wife and his children. Accordingly then went they to bed; in the morning there was nothing for them to eat. In time it was night again, whereupon truly did they yearn for food to eat.

Now, it was beginning to grow dark, when of a sudden some one came up (and) peeped in. "Soaring-Eagle, you are invited to a feast." Seizing his bowl, out of doors he leaped, and scarcely did he catch sight of him who went running away. As fast as he could go he pursued after him. Lo, the other sped past the wigwams; into the falls of a river the other ran, whereupon in he rushed. As they went on in, (he found) the place filled up with guests. He was made much fun of. (It was to eat) trout that the invitation was given, and with a great deal of it (Soaring-Eagle) was fed. There yet remained some more of the food that had been cooked. Presently Soaring-Eagle was spoken to: "It is indeed quite possible that you may starve before the winter is over. Therefore you will be taught what you shall do. To-morrow your old woman shall make some twine. After she has finished the twine, then you shall make a large hole in the ice over at yonder

Mīdąc i′ᵘ usi‘tānk kigatana‘pinā ‘aᵉa′ᵘ kinīdcānis. Kąbōtā-‘kwäwā; mica‘kīsätdąc mīi′ᵘ kä·i·ċiwī‘kubinąt, tci·ä·nigu‘k tcikitciwäbinąt. Midąc imāⁿ tciwâbąmąt aᵉa′ᵘ nąmägus. Kīnigu kīgatibābąmāg mīmāwīn mini‘k kätäbisäwāt. Kä·a·-‘pī‘tcibibōnk mī·i′·ᵘ kä·i·jickwā‘taiyąn. Mīsagunā iᵘ äcica-wänimigōyąn. Mī·i′·ᵘ, mägisiwāc, icigīwän. Māgicā ābiding kīgawīsinim, mī·i′·ᵘ icikīwän. Kīwäwic nąmägus.”

Mīdąc i·i·ᵘ äjipīndigät iᵘ ändät, kägä‘t mōtcigisiwąn īni wīwąn kayä unīdcānisaᵉ; tci·ä·nigu‘k wīsiniwaᵉ. Mīsągu iᵘ cigwa′ mädci‘tät aᵘ mindimōyä pīmina‘kwät kąbätibi‘k; wäyābaninig okīci‘tōn i·i·ᵘ obīmina‘kwän. Kigīcäp äjimädcät mägisiwāc; wīwąn wīdcīwät sāga·i·gąning icät. Kā‘tągwi-cink wāpigąmänk iᵘ sāga·i·gąn äjitwā·i·gät. Kā‘kīcitōd udwā·i·gąn, uda‘kubinän īni′ᵘ unīdcānisąn, usidäning tąna-‘pināt. Mīdąc iᵉī′ᵘ äcipōdā‘kwä·u·wät. Cigwa′ mica‘kīsäwąn, änigu‘k äciwī‘kubināt. Kā‘kidickubināt, nąmägusąn pigi-tciskusäwąn. Mägisiwâc kägä‘t minwändąm. “Kāwin nin-dāyānacī‘taⁿzī kąbägīcig.” Mīnawā äcipōdā‘kwäwāt īni unīdcānisąn. Cigwa′ mica‘kīsäwąn tci·ä·nigu‘k uwī‘kubinän. Äcikī‘tciwäbināt, nąmägusąn owâbąmän. Mīdąc kägä‘t minwändąnk aᵘ mägisiwāc.

Cigwa′ unāgucinini. “Ąmbäsąnō, mīdąc ä‘ta iᵘ känisąnk ‘aᵉa′ᵘ nąmägus.” Kägä‘t nībiwa. “Mīmāwīn iᵉī′ᵘ mini‘k kädäpisäwāt kaya‘pītcipibōng. ‘Āᵘ, mīdąc ä‘ta iᵘ päjik tcinisąnk.” Opōdā‘kwäwän īniyōnītcānisąn. Cigwa′ mica‘kī-

narrows of the lake. Accordingly, then by its feet shall you tie your child with the cord. You shall put it down into the hole; and when it has reached the bottom then you shall draw it out, with all your power shall you pull on it. And then there shall you see the trout. And you yourself shall see when you think that (the fishes) are enough. At the end of the winter then shall you cease. And this is the way that you shall be blessed. Therefore, Soaring-Eagle, do you return home. Perhaps for once you (and your family) will have food (enough) to eat, therefore do you go on back home. Take back some trout."

And so when he entered his home, truly pleased were his wife and his children; with great eagerness did they eat. Thereupon then did the old woman set to work weaving twine all night long; when it was morning, she finished the twine. In the morning then departed Soaring-Eagle; along with his wife, he went on his way to the lake. When he got to the narrows of the lake, then he made a hole in the ice. After finishing the hole in the ice, he then bound one of his children; by its feet was where he bound it. Thereupon they put it down into the hole. When it got to the bottom, then with all his might he drew it out. After he had pulled it out, then the trout came out of the ice. Soaring-Eagle was really happy. "I will not stop throughout the whole day." Then another of his children he put down through the hole. When it got to the bottom, with all his power he pulled upon it. When he gave it a great throw, a trout he saw. And then truly pleased was Soaring-Eagle.

In a while the evening was drawing in. "Behold, just one more trout I will kill." To be sure, (there were) many (trout). "It may be that they are now enough to last through the winter. Therefore only one more will I kill." Down into the hole he put one of his children. As soon

säwạn, uwī'kubidōn. Äcibwāwipitōd ayāngwatcic, tci·ä·nigu'k udānawikubidōn. Käka'pī ·äcipa'kibidōt, misā'pạnä unīdcānisan. Tciänigu'k mawi′ mägisiwāc, kayäyu wīwạn. Indawā, kā·i·ckwāmawit, ugīgō·i·miwa^{ɛ} ugīwäwināwā ka'kina ändāwāt. Kā·i·ciwīnāwāt i^{ɛ}i′^{u} kīgō^{n}ya^{ɛ}, mādcā awigạgwätwät; mīdạc icāt iniwä nigigwan. Cigwa′ ugạnōnān: "Mīsa i^{u} kīnisạngit 'a^{ɛ}a′^{u} ninīdcānisinān." Äcigạnōnint mägisiwāc: "Ạmbäsa′, nawạtc nībiwa ugawạci'tōn kimindimōwimic bimina'kwān. Kī'kīci'tōt, mīdạc i^{ɛ}i′^{u} kä·i·cimādcāyạn, kīga·i·cā imā^{n} kīpa'kibinạt a^{u} kinīdcānis. Mägisiwāc, kīgi'kändānina wändcima'kạmigōyạn a^{u} kinīdcānis? Usām nībiwa kigīnisāg īgi′^{u} gī^{n}gō^{n}yạg. Kīnicki·ā· 'a^{ɛ}a′^{u} micinạmägwä. Mī·a·^{u} kā·u·dā'pināt kinītcānisạn. Kīga gạcki·ā·. Nạndawâbạmạt, mī näsāb kä·i·cictcigäyạn, tcita'kubisoyạn imā kisidānk."

Mägisiwāc mī cigwa mādcāt. Twā·i·bi. Kā·i·ckwātwā·i·bit äjipa'kubīt. Mäca'kīsät owâbandān mī'kạna pimāmunik. Äjimādcāt, māda·u·dōt mi'kạna. Kumāgu a'pī tägwucink, unōntawā awiya pibā'pinit. Owâbạmā^{ɛ} i'kwäwa^{ɛ}; äjigạnōnā^{ɛ}: "Ānin änano'kīyạg wābigạmāg?"

"Nindawinici pā'pinō'tawânān wīsāntä."

as it got to the bottom, he drew it back. As he was losing his pull on it the longer (he held on), then with all his power he tried drawing it back. At last he broke the line, and then gone was his child.[1] Very bitterly wept Soaring-Eagle, and also his wife. Accordingly, when he had ceased crying, they carried all their fish back to where they lived. After they had dressed the fish, he departed thence to make inquiry; and so he went to where the Otter was. In time he spoke to him, saying: "Therefore now have we slain our child." Then was Soaring-Eagle addressed by him saying: "Behold, let your old woman make some more cord. When she has finished it, then shall you depart, you shall go to the place where you broke the line (that held) your child. Soaring-Eagle, do you know why your child was taken from you? Too many of the fishes have you slain. You have angered the Great Sturgeon. He is the one that has seized your child. You can obtain (your child). When you seek for it, you should follow the same method that (you did) before, by having yourself bound by your feet."

Soaring-Eagle then departed thence. He made a hole in the ice. After he had finished the hole in the ice, he then went down into the water. When he got to the bottom, he saw a path that led off (in a certain direction). Then he started forth, following along the path. When at a certain distance he arrived, he heard some one coming along laughing. He beheld some women; to them he spoke, saying: "With what are you busied at the narrows?"

"We intend to meddle with the deadened pine."[2]

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[1] Because he had not obeyed what had been told him when he was blessed. It is a common belief of the Ojibwa that he will come to some kind of grief who kills more game than needed. Therefore wanton destruction of game is a taboo.

[2] Where a net is.

Asạbīn mīwạnini^{u} äcāwāt. Mīdạc i^{ɛ}i′^{u} pīta·ạ·mwāt mīnawā ānind. Owâbạmā^{ɛ}. "Ānīn änạnō'kīyäg?"

"Nindawipā'pinotawānān päbāmitạgōtäg u'kạnāb."[1]

Änijimādcāt, päcu′ owâbạndān ōdäna. Päjig owâbạmān; ogạnōnān: "Nīdcānis pa·u·ndcī·i·cāyān."

"Mī·u·mā ayāt a^{ɛ}a′^{u} kinīdcānis. Kāwīn kidāmīnigusī. Mī a^{u} nindōgimāminān äyāwāt īniyu kinīdcānisạn. Intawā a'kạma^{u} tcisāga·ạ·nk; unāgwucig mī a'pī tcisāga·ạ·nk."

Cigwa unāgucinini. Mạdwägīgitō päcig inini: "Ä'ē, mīsa mīnawā mīmīsiwạg cigwa tciạmwangwā." Cigwa pimisāga·ạ·mōn; kägä't minditōwạn micinạmägwän. Wâsa′ cigwa ạnitạgwicinōn pīndigäsä ändānit; ugīwâbạmān unīdcānisạn. Äci·u·di'tināt, tci·a·nigu'k udō'tō'kābīgiba'tō i^{ɛ}i′^{u} pīmina'kwān. Ki^{s}tci·ä·nigu'k uwī'kubitōn 'a^{ɛ}a′^{u} mindimōyä. Pä'kic änigu'k mādcā Mägisiwạc. Cigwa udäbābạndān udwā·i·gan. Ābạnābit pīṭāwạniwạn wīnawạdạmigut īni′^{u} micīnạmägwän. Mīdạc kä^{e}gä't anigu'k äjimādcāt, äcigitcipisut i·i·mā^{n} udwā·i·bāning. Kā'kitcibisut, inābit, udwā·i·gạning pisāgi'kwäsäwạn micīnạmägwän, äcigi'tcipisunit. "'A'a′^{u}, mindimoyä, kiwāgā'kwạt mạmōn! Nıwạna′^{ɛ}!"

Mindimōyä^{n} udōdā'pinān owâgā'kwạt; unīwanawān īni′^{u} micīnạmägwän. Ā'tā, kägä't minditōwạn!

"Mindimōyä, kiwäwinātā." Kāwäsā ugạckiāsiwāwān ānawi udōdābānāwān. Anicinābä^{ɛ} unādamāguwā^{ɛ}, mī pitcīnạg

It was to a net that they were going. Accordingly then came some others singing. He saw them. "What are you busied with?"

"We are going to meddle with the cord that hangs across." [1]

As he started on, not far away he saw a town; a certain one he saw; to him he spoke, saying: "It is on account of my child that I have come."

"In this place is your child. It will not be given to you. It is our chief that has your child. Therefore you would better wait till he comes out; in the evening is when he comes forth."

In time it was evening. There came the voice of a man saying: "Well, so then we shall have some more mayflies to eat." Then (he beheld the chief) come forth; truly big was the Great Sturgeon. When a long way off (he saw that the chief) was come, he flew into where (the chief) lived; he saw his child. Then grabbing it up, with all his might he ran, jerking upon the cord. As hard as she could the old woman pulled upon it. At the same time with speed went Soaring-Eagle. In time he came in sight of the hole. On looking back, (he saw) the Great Sturgeon coming with mouth open to devour him; whereupon truly at full speed he went, out through the hole he flew. After he had flown through, he looked, (and saw) the Great Sturgeon with his head out of the hole in the ice, then out upon the ice he leaped. "Now, old woman, get your axe! Pound him to death!"

The old woman picked up her axe; she clubbed the Great Sturgeon. Ah, truly big he was!

"Old woman, let us carry him home!" Not even were they able to drag him. By the people were they helped to drag him, and that was when they were able to handle

[1] With the cord at the edges of the net.

kạcki·ā·wāt. Mīsa i^{u} cigwa′ ki‘tạgwicimāwāt. “Kägä‘t, kiga·a·cạmānān wa^{g}a′^{u} nigig kācawäniminạng.”

Kägä‘t minwäntạmōg acạmitwā īgi′^{u} nigigwạg. “Mägisiwāc, mī·i′·^{u} kāwīn wī‘kā kīgapa‘kadäsi. Keyābi wāwī·i·gōyạn ki^{s}tci unicicin kä·i·cictcigäyạn. ‘A^{g}a′^{u} Nänabucu kīni‘tạm kigapa‘kạdä·ā·. Awikimōdim īni′^{u} ugīgō^{n}·i·mạn.”

Kägä‘t äjimādcāt Mägisiwāc. Äjikacki‘tōt ugī·i·cigimōtimān īni′^{u} Nänabucūwạn. Kägä‘t, ugīkạckitōn ka‘kina kī‘kimōtimāt. Mīsa wīn ni‘tạm Nänabucu kīpa‘ka‘tät. Kägä‘t minwändạm Mägisiwāc pa‘kạdänit īni′^{u} Nänabucuwạn.

Mīsa pinäwitcīt ägātäg.

SERIES V. Nos. 40–42.

40. Nänabushu is Miraculously fed Bear-Grease.[1]

Nänabucu a·ī·ndā wīwạn kayä mīnawā kayä ‘i^{g}i′^{u} unītcānisa^{g} nīciwa^{g}. Mīsa′ mī·i′·^{u} wī‘pibōnicit Nänabucu, kāwīn kägō udayāsīn kämīdcit. Mīsa′ mī cigwa pibōninig mādci‘tāt ạntawäntcigät. Ē, kāwäsa kāgō uni‘tōsīn! Mō^{n}cạg ugīgī·i·gōn īni′^{u} awäsīyạn, kāwin ogīwanisāsīn. Ninguting ugạnōnigōn wīwạn: “Ānīn kä·i·cipimātisiyank? Wī‘kā kägo tcini‘tōsiwạn.”

“Nintawā mōcạg ningakīyōtä,”[2] i‘kitu Nänabucu. Wayābạnk äjimādcāt. Ningutingidạc, pimusät, ạnicinābän utō‘kawi·ā·n māda·ạ·nāt; sāga·i·ganing tāwạn. Anīnābit utōn-

[1] For other versions see Nos. 36 (p. 311) and 52 (p. 421).

him. Thereupon they then got him home. "In truth, we will feed the Otter that has blessed us."

Truly pleased were the Otters to be fed. "Soaring-Eagle, therefore never shall you be in want of food. Something very much better is yet to be told you to do. It is now your turn to make Nänabushu hungry. Go rob him of his fishes."

Truly thence departed Soaring-Eagle. As much as he could did he rob Nänabushu. In truth, he was able to steal them all from him. Accordingly it was Nänabushu's turn to be hungry. Truly pleased was Soaring-Eagle to have Nänabushu in need of food.

And so now the buttocks of the ruffed grouse hang aloft.

SERIES V. Nos. 40–42.

40. Nänabushu is Miraculously fed Bear-Grease.[1]

Nänabushu was living with his wife and two children. It was there that Nänabushu intended passing the winter, but he had nothing to eat. It was now becoming winter when he undertook to seek for game. Alas! not a thing could he kill. Often was he given the slip by the game-kind, none did he kill. Once he was addressed by his wife saying: "How are we going to live? Never a thing do you kill."

"Therefore always will I go a-visiting,"[2] said Nänabushu. On the morrow then he departed. Now once, while walking along, he chanced upon the footprints of some people, in whose path he now followed; by a lake they lived. As

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[2] Visiting among friends, generally with the sense that the visitor goes to "sponge" off his guests.

ta·i·bānining, mīdąc imān wâbąndąnk ma'kūtiską'k;[1] i·i'·wisa twa·i·bāgänit i·i·mān wänta·i·bīnit. Änīci'kupīt, wīgiwām kīpata'kitänig. Äjipīndigät ininiwąn nąmądąpiwąn, kayä i'kwäwąn, kayä 'iᵉi'ᵘ unītcānisini nīciwaᵉ. Inābit Nänabucu ma'kōwīninōn päpa'kwänit.[2] Kägä't umisawīnawān īni'ᵘ ma'kuwīninōn.

Mīdąc 'iᵉi'ᵘ kīgitōwąn ininiwąn: "Wägunäcina kägīgä·ą·nk[3] aᵘ bīwitä?"

Mīdąc iᵘ äjikīgitunit īni'ᵘ i'kwäwąn: "Ānīcînā äntōtąmąn wāwīsiniyąngiban, mī·i'·ᵘ kätōtamąmbąn tcigīgä·i·wäyąn."

Äjikīgitut 'aᵉa'ᵘ inini: "Tąga, pīdōn 'iᵉi'ᵘ utcictcini'k."[4] Kägä't äcimīnint 'aᵉa'ᵘ īnini. Käijimīnint, "'Ä'a'ᵘ, unāgąn kāsīyāpi'kinąn."

Kägä't 'a·i·'kwä äjikāsīyāpi'kinānk, wawīngä kā'pīni'tōt iᵘ unāgąn; mīnawā 'iᵉi'ᵘ utcictcini'k äjikāsīyāpi'kinąng. Kā'kīci'tōt, mägwāgu nąmądąpinit īni'ᵘ ininiwąn, pānimāgu pasingutcisäwąn nawątinąminit 'iᵉi'ᵘ ąbąⁿj "Saⁿ, saⁿ, saⁿ, saⁿ!" inwäwąn, Mīdąc imān pimitā'kupitcigąning kuniginīn uniciciwāni owācänāni, pä'kic nōndāgusiwan, "Sąnk, sąnk!" inwänit. Mīdąc 'iᵉi' utcictcini'k änīmaᵒwānit 'iᵉi'ᵘ uniciciwāni kāgīcîm pacipaᵒwānit 'iᵉi'ᵘ uniciciwāni. Ningutingiku, äcipącipa·ᵒ·wānit 'iᵉi'ᵘ uniciciwāni, pąnägu ma'kupimitä untcitciwąnini. Äjikīgitut 'aᵉa'ᵘ ątcitamu: "Mīnōtc ągonan iᵘ wanāgąn."

[1] The anal gut was used to start the hole in the ice by one end of it being held down on the ice, and some one sucking from the other.

[2] The true idea conveyed here is that the strangers had so much food that they could even use it for making a dwelling.

he looked about the place from which they drew water, he saw there the anal gut[1] of a bear; now, that was what they used in making a hole from which to obtain water. On going up from the shore, (he saw) a wigwam standing. On entering, (he saw) a man who was seated, also a woman, and their children, numbering two. While looking about, Nänabushu saw (chunks of) bear-tallow, which they used for a lodge-covering.[2] Truly did he covet the bear-tallow.

And then up spoke the man: "What shall we give the guest (to eat)?"[3]

Whereat up spoke the woman: "Why, the same as you generally do when we want to eat, is what you should do when providing your gift."

Then up spoke the man: "Well, fetch hither the awl."[4] Truly was it then given to the man. After it had been given to him, "Now, then, a vessel do you wipe."

Truly, when the woman wiped it, thoroughly clean did she make the vessel; next the awl was what she wiped. After she was done with her work, and while the man was yet seated, of a sudden up he sprang, seizing hold of the lodge-pole. "Sa^n, sa^n, sa^n, sa^n!" (such) was the sound of his voice. Thereupon yonder upon the cross-pole (he was surprised to see him) exposing his testes, while at the same time he could be heard making the sound, "Sąnk, sąnk!" (such) was the sound he made. And it was with the awl that he aimed at his testes and almost piercing his testes with it. And then of a sudden, when he pierced his testes, immediately some bear-grease came flowing out. Then up spoke the Squirrel: "Hold the vessel close up against it!"

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[3] Kägīgä·ąnk? "What shall we give (to eat)?" This expression occurs in such connections as here, where food is the thing given; and so it has come to be a synonyme for "to feed," but its real sense is in the giving of a present.

[4] Utcictcini'k, "awl;" that is, the awl made from the ulna, usually of a moose, deer, or caribou.

Kägä't a·a·i·'kwä äjiadą'tōt imāⁿ kä·i·cipąngigānik 'iᵉí'ᵘ pimita; mistci wība mōckinäbīnik. Kā·i·jimōckinäbīni'k i wunāgąn, pinīsāntawäwąn. "Mīsągunā·i·ᵘ ä·i·cīyān kayänīn wāwīsiniyānin."

Ānīc, Nänabucu ā'pidci pa'kądä. "Ąmbägic wäwīp kīgägōwān," inändąm Nänabucu. Mīnawā wīyās kägä't wänicicininik, ma'kōwiyās, — ābi'tągu pimitäwąninig; kayädąc iᵘ pimitä Nänabucu pągidînąmawā 'iᵉí'ᵘ kämīdcit. Kägä't minowīsini, kayä nībiwa wīsini. Kā·i·ckwāwīsinit, mīgu·i·māⁿ wąnimō'k, kā·u·ndcinā'kibināt ugīcōtä·u·naᵉ [1] nawątcigu unīngwāntągināā. "Mīsa cigwa wī'kīwäyān." Nänabucu kąnōnā: "Mīgu·i·ᵘ icikīwäwitaᵘ kinītcānisąg 'iᵉí'ᵘ kitickwąntcigąn." [2]

Kägä't minwäntąm. Midac iᵘ äcisāga·ąnk.

Kānisāga·ą·minit, inābit 'aᵉa winini, ugīwâbąmāᵉ 'iᵉí'ᵘ kīcōtä·u·naᵉ. Ānīc, wâbōsawayāni Nänabucu ugījō'tä·u·naᵉ. Mīdąc iᵘ äjikąnōnāt a·a· inini: "Tąga, mādcī'tawi'k 'iᵉí'ᵘ ugicōtä·u·naᵉ 'aᵉa'ᵘ Nänabuca, wâsagu undciwäbinamawi'k 'iᵉí'ᵘ ugīcōtä·u·naᵉ!"

Kägä't, äjisāgitcisäwāt īgí'ᵘ kwīwisänsąg nō'pinąnāwāt īní'ᵘ. Cigwa udatimāwin. "Kīwąnī'känąg kigīcō'tä·u·nąg." Kägä't, wâsagu nawątc ānu·u·ndci·a·'pągināwāt, uganōniguwān Nänabucōwąn: "Ictä, kipa'kadämawāsa kīnawā! Wâbąnk kōsiwā tąbī·i·cā. Nīwāwīsinimin nīnawint."

[1] Ugīcōtä·u·naᵉ, "mittens;" the usual word for mittens is mintcikāwanąg. The word used here is for protectors against cold, and it may refer to mittens or ear-protectors; it also refers to the string of rabbit-fur that is put through the hole of the ear in order, so it is said, to keep the ear warm. The sense of this word would often seem to imply that it meant ear-warmers or ear-protectors; but it is given as mittens, because the Ojibwa themselves regard that as the sense of the word.

Truly, the woman then placed (the vessel) there, where the grease might drip into it; and very soon it was full. When the vessel was full, then down came climbing (the Squirrel). "This is just a way I have whenever I too wish to eat."

Naturally, Nänabushu was very hungry. "Would that I might presently be given something to eat!" thought Nänabushu. Furthermore, there was some meat that was truly nice, — bear-meat, — and half of it was in grease; and some grease, too, did Nänabushu have placed before him to eat. Truly he ate good food, and much did he eat. After he had finished eating, he thereupon, without being seen, pulled out his mittens,[1] and he hid them under the balsam boughs (beneath the mat). "It is now time for me to go back home." Nänabushu was addressed (with words) saying: "Therefore do you take back home to your children the food which you did not eat up."[2]

Truly he was pleased. Thereupon out of doors he went.

When Nänabushu had gone out, (and) while the man[3] was looking about, he saw the mittens. Now, of rabbit-fur were the mittens of Nänabushu. Thereupon then (to his children) spoke the man, saying: "Come, take the mittens to Nänabushu, and from afar do you throw him the mittens!"

Truly, then out of doors sprang the boys, who ran in pursuit of him. Soon they overtook him. "You have forgotten your mittens." Truly, when from a rather long distance they tried to fling them, they were addressed by Nänabushu saying: "Oh, but you people must be hungry! To-morrow let your father come over. We ourselves always have plenty to eat."

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[2] Kitickwạntcigạn, "the food which you did not eat up;" literally, "your left-over food."

[3] That is, the Squirrel.

Anīc kīwäwąg īgi′ᵘ kwīwisänsąg.

"Ānīc änī·i·näg 'aᵉa′ᵘ Nänabucu?"

"Kā, 'kōsiwā tąpīcā,' i'kitō Nänabucu. 'Ā'pidci nąngwana kīpa'kądäm nangwąna.'"

Nänabucu äniijimādcāt kīwät; tcibwātagwicin ändāwāt, upītąmawā unīdcānisaᵉ kayä īni′ᵘ wīwąn utickwąntcigan. Ā'pidci minuwīsiniwaᵉ, mīsągu pitcīnąg wīsininit.

Kägä't minwäntąm awi'kwä. Mīsągu cigwa äjimādci'tāt Nänabucu utcictcini'k uci'tōt, kayä wīn wīpącipa'wāt īni′ᵘ uniciciwąn. Kā'kīci'tōd, una·i·nän 'iᵉi′ᵘ utcictcini'k.

Mī′sa wäyābanininig kabägīcik, ayabit pī·ā·t īni′ᵘ pīwitän. Ānīc udinā unīdcānisaᵉ: "Acawâbiyu'k." Ningutingigu pīndigäsäwaᵉ 'iᵉi′ᵘ unīdcānisaᵉ: "Cigwa pīwitä!"

Tayā, kägä't pi·u·ndcipīndigäwąn īni′ᵘ ininiwąn.

Nänabucu kāwīn kąnagä kägō otayāsīn. Mīsa äjikīgitut Nänabucu: "Wägunäcina kä·a·cąmąk 'aᵉa′ᵘ pīwitä? Mīnōtc, kisīnąn iwąnāgąn." Kā·i·ckwāgisīnąminit, "Mīnōtc äiciyäng kayä nīnawint wāwīsiniyängibąn."

'Iᵉi′ᵘ wī·i·cictcigät Nänabucu. Ni'tam udōdā'pinän i·i·ᵘ utcictcini'k. 'Aᵉ, Nänabucu äjinawatinąnk utąbąⁿc, kāwīn nängîm kącki·u·sī ānawī·a·'kwäntawät. Wī'kā pitcīnąg äjikącki·u·t i·i·māⁿ pimidā'kupitcigąning icāt. Mīsa′ äcinīcominąginät 'iᵉi′ᵘ uniciciwaᵉ, kāwaninąng utcictcini'k, "Sąnk! sąnk! sąnk!" inwät. Kākīcimigu'ku wīcąganāmāt 'iᵉi′ᵘ uniciciwaᵉ, ningutingigu äcipacipa'wāt 'iᵉi′ᵘ uniciciwaᵉ, pąnägu kāpi'ti'kukąmigicink i·i·māⁿ nāwackutä. Ānīc mīgu iᵉi′ᵘ ā'pitąganāntisut.

So back home went the boys.

"What did Nänabushu say to you?"

"Oh, 'Let your father come over,' said Nänabushu. 'So you really must be very hungry.'"

Nänabushu was then on his homeward way; before he was come at where they lived, he was fetching to his children and his wife the food he had left uneaten. Very well did they eat, and that was a time when they ate.

Truly pleased was the woman. So thereupon began Nänabushu on the work of making an awl, for he also desired to pierce his testes. After he had finished making it, he put away the awl.

And so on the morrow all day long he remained at home, he was waiting for the visitor. So he said to his children: "Do you keep watch." Then by and by in rushed his children: "Here is a stranger!"

Ah, truly from without came the man entering in.

Nänabushu had not a single thing. Thereupon said Nänabushu: "What shall we feed the guest? However, do you wipe the vessel." When she had wiped it, "Why, this is the way we generally do whenever we want something to eat."

This was what Nänabushu intended doing. He first took up the awl. But when Nänabushu seized hold of the lodge-pole, he was not soon successful in his efforts at climbing up; and after a long while he was able to get upon the cross-pole (over the fire). And when taking hold of both his testes in his hand, after that he had seized a firm grip upon his awl, then "Sạnk, sạnk, sạnk!" was the sound he uttered. Being almost ready to strike, he was aiming at his testes, when of a sudden he pierced his testes, and forthwith down he dropped with a thud into the centre of the fire. Now, the fall was so severe as to kill him.

Ạnicāgu nạntagänimusig ‘a^{ɛ}a$'^{u}$ i‘kwä ạgwāwäbināt, kāwīnigu ugạcki·ā·sīn ānawiạgwācimāt. ‘A^{ɛ}a$'$·i·‘kwä äjikanōnāt upiwitämạn: “Nyā^{n}, wītcī·i·cin tci·ạ·gwāwäbinạg!”

Äjipạsiguntcisät ‘a^{ɛ}a$'^{u}$ inini ạgwāwäbināwāt. Ä‘tawā, kāwīyābīsut Nänabucu! Kägä‘t tcāgisu wī‘kā mī‘kawi. Mīsạnā pāpā‘kawisit Nänabucu.

‘E^{ɛ}, ạbā‘pic kīnạnāmạdạpit ‘a^{ɛ}a$'^{u}$ inini. Käga‘pī, kīgitōwạn: “Tạga kisībīginint iyonāgạn!”

Kägä‘t äcikisībīginit ‘a·i·‘kwä i^{u} unāgan, mīnawā ‘i^{ɛ}i$'^{u}$ utcictcini‘k.

“Mī·i·^{u}. Pītōn iyotcictcini‘k.” Äcimīnint ‘a^{ɛ}a$'^{u}$ inini. Pānimāgu, nạmạdapinit, nawạtinạminit ạpạ^{n}j, “Sa^{n}, sa^{n} sa^{n}!” Mīdạc ‘i^{u}, “Sạnk, sạnk, sạnk!” wācänāt uniciciwāni! Kāgīcîmigu‘ku micạgạnāmānit ‘i^{u} uniciciwāni, ningutingigu äcipacipa‘wānit, pạnägu pimitä. “‘A‘a$'^{u}$, mīnōtc ininạmu‘k ‘i^{ɛ}i$'^{u}$ unāgạn!”

Kägä‘t mōckinäni unāgạn. Kāmōckinäni‘k, pinisāntawäwạn.

Äjikīgitot Nänabucu: “‘A‘a$'^{u}$, mīgu ‘i^{u} kä^{n}gī^{n}kä·i·wäyạnk.”

“Kāwäsa$'$, kīnawāgu intawā wīsiniyu‘k,” a‘pạn sāga·ạ·minit, änijikīwänit.

Nänabucu kägät minwäntạm wīsinint unītcānisa^{ɛ}.

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[1] That is, “tried to fling.”

[2] This sentence has to be recast with a free rendering, in order to give the sense. Its real meaning may be variously rendered: “Well, we did not see what he was

Then, working with all her energy, the woman flung[1] him out of the fire; but she was not able, with all her efforts, to pull him out of the fire. The woman then spoke to her visitor, saying: "Oh, do help me take him out!"

Then up sprang the man to take him out (of the fire). Oh, but Nänabushu got a hard fall! Truly was he thoroughly burned. A long while was he reviving. And then came the time when Nänabushu was conscious.

Well, for a long time was the man seated there.[2] Finally he said: "Come, wipe the vessel!"

Truly then did the woman wipe the vessel clean, also the awl.

"That is enough. Bring hither his awl." Then was it given to the man. Of a sudden, while yet seated, he seized the lodge-pole. "Sa^n, sa^n, sa^n!" and then, "Sąnk, sąnk, sąnk!" while he held his testes exposed. Almost did he strike his testes when he aimed at them; and when by and by he pierced them, then forthwith was there grease. "Come on, don't mind (anything else), but hold up the vessel!"

Truly full was the vessel. And when it was full, then down from the pole he came.

Then said Nänabushu: "Now, then, with that will we make entertainment."

"It is no use, only you yourselves had better eat." Then straightway out went (the guest), on his way back home he went.

Nänabushu truly was pleased (to see) that his children had food to eat.

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invited for, but yet the man simply kept on sitting there," or "... without cheer he continued sitting there."

41. Nänabushu and the Mallard.[1]

Wäyābąninig äjimādcāt kīyusät, kāwäsā kägō uni'tōsīn. Mō^{n}cąg ānukī·u·sä, mīsōntcita kāwīn kägō uni'tōsī. Mīsa′ ā'pidci pa'kadät. Cigwa wäyābąninig äjimādcāt Nänabucu, mīdąc 'i^{s}i′^{u} pąbāąntakīyōtät. Ninguting utō'kawi·ā·n ąnicinābä^{s}, omāta·ą·nāt. Kumāgu a'pī tägwicink, owâbąndān ändānit. Änijipīndigät ininiwąn nāmadapiwąn, kayä wīn i'kwäwąn kayä 'i^{s}i′^{u} unīdcānisini. Äjikąnōnint: "'A'a′^{u}, nāmądąpîn!" inā Nänabucu.

Kīgitōwąn īni′^{u} ininiwan: "Wägunäcinā kägīgä·ą·nk a^{u} pīwitä? Tąga, mīnōtc nibi ąnągōtōn," inimāwąn īni′^{u} i'kwäwąn.

Kägä't, ągi'kwąn äciwanągōnāt a·i·'kwä. Mägwāgu nąmądąpinit īni′^{u} ininiwąn, undcipąsigu·ō·wąn, nōndāgusiwąn: "Kwänk, kwänk, kwänk," inwäwän. Mīdąc imā^{n} midā'kupitcigąning äcipōnīnint, nōndāgusint: "Kwänk, kwänk," inwänit. Ä'tawā, kuniginīn äcimīsinint īmā^{n} a'kikunk, kīgitōwąn: "'A'a′^{u} mīnōtc anä·ą·n!"

Kägä't 'a^{s}a′^{u} udąnä·ā·n. Mägwāgu änä·ą·nk, kuniginīn, mąnōmin ā'pidci mōckinä i·i·mā^{n} a'ki'kunk; kayä pänkutä. "'A^{u}, mī·i′·^{u} ici·ą·gwācîm." Mīdąc 'i^{s}i′^{u} äcinīsipōnīnint. "Mīsagunā i^{u} kayä nīn ä·i·cīyān wāwīsiniyānin." Mīnangwąna īnincibąn wätisāt. Kāwunąbinit, "Ąmbäsa′, unagąninк a'tōn," īnimāwąn īni′^{u} i'kwäwąn, "ā'pidcigu mōckinā'tōn."

[1] For another version see No. 37 (p. 317).

41. Nänabushu and the Mallard.[1]

When the morrow was come, then off he went on a hunt for game, but not a thing did he kill. Continually without result did he hunt; and, in spite of all he could do, nothing did he kill. Thereupon very hungry did he become. Then on the morrow away went Nänabushu, it was to wander from place to place visiting (old friends). Once he came upon the footprints of some people, in whose trail he then followed. When some distance farther on he was come, he saw where they lived. On entering in, (he saw) a man that was seated there, likewise a woman and their children. He was addressed: "Welcome! be seated!" was told Nänabushu.

Then up spoke the man: "What have we to offer the guest (to eat)? Well, anyhow, hang up (a kettle of) water!" he said to the woman.

Truly, then a kettle did the woman hang up. And while the man was seated, up he flew, and was heard to say, "Kwänk, kwänk, kwänk!" (such) was what he uttered. And then yonder upon the cross-pole (above the fire) he alighted, being heard to say, "Kwänk, kwänk!" (such) was the sound he uttered. Oh, how strange that when he muted into the kettle, he was saying, "Come on, pay no heed, but keep it stirring!"

Truly she stirred it. And while she was stirring it, lo, very full of rice was the kettle there; and it was cooked dry. "All right! now take it off the fire." And then down he flew, alighting. "Now, this is only a way I have whenever I want to eat." It happened to be a Mallard whom he had come to visit. After the Mallard was seated, "Come, into a vessel do you put it!" he said to the woman, "and very full do you fill it."

Kägä‘t i‘kwä omōckina‘tōn ‘iᵉi′ᵘ unāgạn.
“‘Aa′ᵘ, Nänabucu, wīsinîn!”
Nänabucu äjimātạntcigät. Ā‘pidci täwīsinit, äjānici‘tạnk.

“Mīna′ mini‘k wāsinīyạn?”
“Ānīn dạc kä·i·cikagāntạckinēyān?”
“Nänabucu, mīgu·i·ᵘ icikīwäwic waᵉa′ᵘ tcībā‘kwān. Māgicā kinītcānisạg pītạmaᵘ.”

Nänabucu äjikīgitut: “Mīcigwa wī‘kīwäyān.” Mīgu·i·mānᵘ, wạnimō‘k, wäntcicägunāt ‘iᵉi′ᵘ ugīcō‘tä·u·naᵉ. Äjisāga·ạ·nk, päcu′ äni·a·yāt.

Mīwīni·i′·ᵘ ä‘kitut ‘aᵉa′ᵘ inini: “Ạmbäsinō, kägu iciwī‘tawā‘käg ‘iᵉi′ᵘ ugīcō‘tä·u·na ‘aᵉa′ᵘ Nänabucu.”
Mīsa kägä‘t kāwīn iciwītawāsī. Cigwa Nänabucu kwīnawīpi·u· tcibīciwītawint. Äcipīpāgit: “Nīwunitcigāgimä!” Kāwīn ānubisiskitawāsī. Äckạm änigu‘k äjipīpāgit. Gäga‘pī, “Mānū, iciwitawi‘k; wâsa undci·a·pagitawi‘k ‘iᵉi′ᵘ ugīcō‘tä·u·na.”

Cigwa owâbạmā kwīwisänsaᵉ. “Ictä, päcu′ pīcāyu‘k! Mīnạngwạna iᵘ äcipa‘kadäyä‘k. Kāwīn nīmpạ‘kudäsī. Wâbạnk kōsiwā tạbīcā mämwätcigu nāwa‘kwänig.” Mīdạc ‘iᵉi′ᵘ änīcimādcāt Nänabucu. Kā‘tạgwicink äntāt, kägä‘t mōtcigisiwaᵉ unīdcānisaᵉ wīsininit, kayä īni′ᵘ wīwạn; ā‘pidci täwīsiniwạg. Wäyābạninig mīsa cigwa äjipī·u·t īni′ᵘ pīwitämạn, pī·ā·t nāwa‘kwänig. Cigwa tagwicinōn. Kāwunạbinit, “Wägunäcina kä·ạ·camạnk ‘aᵉa′ᵘ pīwitä? mīnōtc a‘ki‘k unạgōc.”

Kägä‘t, Nänabucu wīwạn utōnạgōtōn ‘iᵉi′ᵘ nipi.

“Änigu‘k pạgitînisän, wäwīp tạ′wanso aᵘ a‘kik.” Tayā,

Truly, the woman filled up the bowl.

"All right, Nänabushu, do you eat!"

Nänabushu then began eating. When his desire for food was quite appeased, then he ceased (eating).

"Is that all you are going to eat?"

"And how am I to force (myself) to eat (more)?"

"Nänabushu, therefore then do you take back to them at home the rest of the cooked food. Perhaps to your children do you take it home."

Nänabushu then spoke, saying: "It is now time for me to go back home." And so, when no one was looking, in under the mat he pushed his mittens. When he went outside, then near by did he tarry.

And this was what the man said: "Please do not carry to Nänabushu his mittens."

And so, truly, he did not have them fetched to him. Already was Nänabushu becoming tired of waiting to have them brought to him. Then with a loud voice he called: "I have forgotten my mittens!" He was not harkened to. Then with a louder voice he called. At last, "Well, go take them to him; from afar do you throw him his mittens."

Presently he saw the boys. "Why, come you up close! And so it is a fact that you are without food. I am not hungry. To-morrow let your father come over exactly at noon." Thereupon away then went Nänabushu. When he was come at where he lived, truly pleased were his children to have food to eat, so the same with his wife; thoroughly were they satisfied with food. On the morrow he then waited for his guest, he waited for him at noon. Soon he was come. When he was seated, "What have we to feed the guest? Anyway, hang up the kettle."

To be sure, the wife of Nänabushu hung up the (kettle of) water.

"With much wood do you build up the fire, soon let

mägwāgu nąmądąpit Nänabucu undcīpąsingutcisä nōndāgusit: "Kwänk, kwänk, kwänk!" inwät Nänabucu. Kistciwī'kā äjikącki·u·t imān mitā'kupitcigąning Nänabucu. Kāwänągōsit imān mi'tā'kupitciganing, änigu'k kintcitąnāmu ānuwī'kwatcimīsīt; ubwānawi'tōn. Ningutingigu umisā'kutcān äjipąngisinini't i·i·mān a'ki'kunk, ugąnōnān wīwąn: "Mīnōtc! anä·ą·n."

Äjikīgitut awi'kwä: "Ācamādcī, mądci ąnîm! kīgagwānisągi·ā· 'aᵉa'ᵘ kita'ki'kunān! Intawā äjipimipąsigwīt awi'kwä, pimipina·ᵒ·wāt īni'ᵘ a'ki'kwan; pąnä ągwątcing icāt awisīgwäpinąnk 'iᵉi'ᵘ nibi. Kāijikisiyābi'kināt īni'ᵘ uta'kikowā, pipīndigä a·i·'kwä. Nänabucu tayōc agōs pimitā'kupitciganing; kāwīn kacki·o·sī ānawīnīsāntawät. Äjikąnōnāt wīwąn: "Kāwāsā ningącki·o·sī ānawinīsāntawäyān."

Kägä't ā'pidci nîckātisi 'aᵉa'ᵘ i'kwä, nąnāntąwīpągąmāganāt; 'a·i·'kwä cigwa umi'kān mi'tig. Nänabucōwąn äjiągōsinit, kīgito i'kwä: "Nąckä kuca, ninganīwana'wā kīmīdcināt īni'ᵘ a'ki'kwąn."

Cigwa wīpa'kitä·u·nt Nänabucu, mīgu iwiti wäntcipisut; pi·ą·nigwäckwanit, mīsąnā kīnōgābamint Nänabucu.

Ä'tawā! abā'pic kīnąnāmądąpi pīwitä. Ā'pidci wīwīsini, mīdąc äjikīgitut: "Tąga, mīnōtc anągōc aᵘ kīta'ki'kowā."

Kägä't, a·i·'kwä udagōnān īniyōda'ki'towān; cigwasa ōⁿsōwąn.

Kuniginīn, undcipąsigwa·ō·wąn, kayägu nōntāgusinit:

the kettle boil." Aha! now, while Nänabushu was yet seated, up he sprang, being heard to say: "Kwänk, kwänk, kwänk!" (such) was the sound Nänabushu uttered. It was a great while before Nänabushu was able to mount the cross-pole (over the fire). After he was perched up there on the cross-pole, then with much effort did he grunt in vainly trying to ease himself; he could not do it. But when by and by a lump of solid dung dropped into the kettle, he addressed his wife, saying: "Never mind! but keep it stirring."

Then said the woman: "Mercy sake, vile dog! you will simply ruin our kettle." Accordingly, to her feet the woman quickly rose; immediately down she took the kettle; straightway out of doors she went on her way to empty out the water. After she had cleansed their kettle, then back inside came the woman. Nänabushu was still perched upon the cross-pole (over the fire). He was not able by his own efforts to climb down. Then he spoke to his wife, saying: "Not at all am I able, in spite of my own efforts, to climb down."

Truly very angry was the woman, she was in search of something to use for a club; the woman presently found a stick. While Nänabushu was perched up there, the woman said: "Look and see! for I am going to club him to death who eased himself in the kettle."

When Nänabushu was about to be struck, then from yonder place he fell; he leaped down when she made as if to hit him.

Alas! without cheer there sat the guest. Very anxious was he to eat. Whereupon he said: "Now, forget everything and hang up your kettle."

Truly, the woman hung up their kettle; presently it began boiling.

At that moment up flew (the guest) from his place, and

"Kwänk, kwänk, kwänk," inwänit. Mīsa′ äcipōnīnint iimāⁿ pimitā'kupitcigạning pä'kic nōndāgusinit: "Kwänk, kwänk," inwänit. Mīsīwạn äjikạnōnigowāt: "Mīnōtc! anä·a·mu'k."

Mīsa kägä't ạnä·ạ·mowāt, ä'tawā kuniginīn mạnōmin ā'pidci mōckinätänig, kayä pängwạninig!

"'Aᵘ, mī·i′·ᵘ iciagwāsitōk."

Kägä't udagwāsitōn a·i·'kwä.

Mīsa′ntawā sāga·ạ·mōn īni′ᵘ upīwitämiwān. Mīsa′ cigwa wīsiniwāt Nänabucu.

42. Nänabushu and the Woodpecker.[1]

Wäyābạninig mīnawā ānukīyusä, mīsa·u·ndcita kāwīn kägō uni'tōsīn. Mīnawāgu ạnimādcā; mī·u·ntcita kāwīn kägō ani'tōsīn.

Käga'pī äjikīgitut wīwạn: "Kägä't kīgō'pạtis. Awạcîmä intawā kistcikī·ō·täyạn; mīyä'ta kä·i·ciwīsiniyạngibạn, mīyä'ta tciwâbạniciyạnk."

Kigicäp äjimādcāt Nänabucu. Kumāgu a'pī tägwicink, sāga·i·gạn owâbandān. A·ī·nābit, awīya owâbạmān pabāmātạgā'kunit. Äni·i·cāt, owâbạmān īniniwạn. "Tạga, kạniwīdcīwin wi'kīwäyạn." Cigwa owâbandān wīgiwām; ạnipīndigäwạn kayä wīn kā·u·nạbit owâbạmān i'kwäwạn tạcimackimutā'känit. Nānägägu cigwa kạnōnimāwạn: "Tạganā′, ạgōc 'aᵉa′ᵘ a'ki'k."

[1] For other versions see Nos. 35 (p. 305) and 53 (p. 423).

was heard saying: "Kwänk, kwänk, kwänk," (such) was the sound he uttered. Thereupon he alighted yonder on the cross-pole (over the fire) at the same time that he was heard saying: "Kwänk, kwänk," (such) was the sound he uttered. By him while muting were they addressed: "Never you mind! only do you keep it stirring."

Thereupon, truly, as they kept it stirring, how wondrously full the rice filled (the kettle), and how dry it cooked!

"Now it is time to take it off (the fire)."

Truly off the fire the woman took it.

And so with disappointment forth from the place went their guest. Whereupon then did Nänabushu (and his family) eat.

42. Nänabushu and the Woodpecker.[1]

On the morrow he went on another fruitless hunt for game, and it was just his luck not to kill a thing. Another time he set out; but, as ill luck would have it, he did not kill a thing.

At last then up spoke the woman: "Really, you are of no use. It would therefore be much better for you to go on a visit among (your friends); for only by such means shall we obtain food to eat, only in that way shall we live through the winter."

In the morning then departed Nänabushu. When some distance away he was come, a lake he saw. While looking around, he saw somebody walking about on the ice. When he started hitherward, he saw a man. "Pray, let me go with you when you depart for home!" Presently he saw a wigwam; when in the other went, so then (did) he. When he was seated, he saw a woman busily making a bag. After a while she was then spoken to: "Please hang up the kettle."

Kägä'ṭ a·i·'kwä a'ki'kwạn otōnagōnān. Kā'kīcī'tāt, pānimagu nạmạdapinit undcipạsigwa·ō·ẁạn, ạbạcīng apạgisōwạn nōndāgusiwạn: "Kwu, kwu, kwu, kwu!" inwäwạn. Mīnạngwạna mämän wätisāṭ. Cigwa, kā'ṭạgwicininit iwiti sōwāgạnink, mā'tigwä·i·gäwan. Nāgạtciku māntāmina[g] pisīgisäwa[g] mī·i·mā[n] a'ki'kunk, mīdạc i[u] äcimōckinänit īni'[u] uda'ki'kōwān. Pā·i·cinīsikwāskwaninit, mīsa' nāsāp anicinābä.

Ānīc, mīgu mīnawā i[u] kīwawänabinit īni'[u] i'kwäwạn mackimutä'känit, kīgitunit īni'[u]: "Wägunäcina käya'pābōwäyank? mīnacigwunā·i·[u]?"

Kuniginīn, ugā'kā'käsiyābi'kinän i·i·[u] mō'kumän. Kuniginīn, äcimätạgwacäbināt īni'[u] wīwini, kuniguca pi'kwanāning äcimāticwāt, kumāgu mini'k uba'kwäcwān. Kā'pa'kwäcwāt, mīdạc i·i·[u] usi'kōn äcisinagwunạmāwāt īmā[n] kīpa'kwäcwāt. Mīdạc imā[n] uda'ki'kowäng äcipōdā'kwä·ạ·mowāt i wiyās. Äci·ō·[n]sunit oda'kikowān. Cigwa kākīcitänig, äci·ạ·gwābīga·ạ·nk; Nänabucu pạgitînạmawā tciwīsinit kạyä ·i· mändāmina[g].

Ä'tawā, mīdạc kägä'ṭ Nänabucu minuwīsinit! Ā'pidci kā'täwīsinit, mī·i'·[u] äci·ā·nacī'tạnk. Mīsa' mīnawa äjikānāt ugīcō'tä·u·na[g]. "Mī·i·'[u] mādcāyān kīwäyān." Nänabucu inā: "Mīgu·i·[u] tcigīwäwita[u]."

Mīnawā, kumāgu a'pī änitạgwicink, pīpāgi Nänabucu: "Kiwanitcigāgimä!" Kāwīn ānutäbwä'tawāsī. Äckạm änigu'k pīpāgi, käga'pī, "Mānū, iciwītawi'k Nänabucu ugīcō'täuna[g]."

Kägä'ṭ kwīwisänsạg uticīwināwā. Ānīc, wâsagu utạcā'pagitawāwā äjikạnōnāt: "Nictcīmictcā, päcugu pīcāyu'k.

Truly, the woman arranged (the kettle) so as to hang. When she had finished, then of a sudden he that was seated flew up, a-lighting yonder on the lodge-pole, (and) could be heard saying: "Kwu, kwu, kwu, kwu!" such was his cry. It happened to be the Red-Head that he was visiting. Now, when (the Red-Head) was come at the meeting of the lodge-poles, he then began pecking. And after a while some corn came pouring into the kettle there, whereupon full of it became their kettle. Down he came hopping; and when (he was come), then back again (was he in) human (form).

Well, and so another time was the woman seated, making her sack, when she said: "What shall we put (into the corn) for seasoning, or shall it be just so?"

Lo, he now wiped the blade of his knife. Behold, when he uncovered his wife, plump on her very back he then began slicing her, rather large pieces he sliced off. When he had done with carving her, he then rubbed his spittle over (the place) where he had carved her. And then into their kettle they put the meat to boil. Then their kettle began boiling. Now, after the food was done cooking, then out she dipped it; and in front of Nänabushu, that he might eat, she placed (the meat) and the corn.

Oh, but Nänabushu truly had a pleasant time eating! After he was quite satisfied with food, he accordingly ceased eating. And then again he hid his mittens. "Now I should start back home." Nänabushu was told: "Therefore do you take them home (some food)."

Again, after some distance he was come, out called Nänabushu: "I have forgotten something!" But in vain was he not listened to. Louder still he shouted, till finally, "Well, then do you take to Nänabushu his mittens."

To be sure, the boys took them to him. Now, from afar were they throwing them to him, when he said to

Kīpa'kạtämawāsa kīnawā. Wâbạnk kōsiwā tabīcā, nāwa-'kwäg ugapinātin kämītciyäg." Mīsa' äjikīwät Nänabucu kā'tagwicink äntāwāt, mīsạnā mīnawā wīsiniwāt. Mīwīni·i·u kī'kanōnāt wīwạn: "Nackänā! mackimutä'kän." Äjikạnōnigut Nänabucu wīwạn: "Intaskā mīnawā iu awīya kägō kīcinawāwạtän. Ätạtạgwacaku kīmänici ickwā'kamik kītōtanzīwạn!"

Nänabucu äjikīgitut: "Mānū! mackimutä'kän."

"Wägunäcinā kä·ā·batci'tōyän i·i·u tcimackimutä'käyän?" Ānīc, wīgubīc udayän a·i·'kwä, mīsạnā iu wänābīginạnk.

Ānīc pābī·u·t Nänabucu. Cigwa nāwa'kwänig tagwicinōn īni'u ininiwạn. Pā'pīndigänit, "Wägunäcinā kä·i·cangäyạng?" Nänabucu pīwâbi'kuc ugīkācibōtōn. Kā'pīndigänit, Nänabucu pạsiguntcisä. "Kwu, kwu, kwu, kwu!" inwät. Äcīcîsitōt ubīwābi'kuni imān ucingwạnānk, cigwa a'kwāntawä. Cigwa iwiti kạcki·o· tisawāgạning. Cigwa uba'kī·ā·n utabanjīwāg. Ä'tawā! wäntạgu kägä't wâsa inā'kwitcit pạngicink, "tcuän!" inwäwäcin Nänabucu.

Ä'tawä! unawạtinān ạbīwitä. Mānū, intawā uwī'kubitawān iu pīwābi'k. Pạngī wīn gu kanagä mîskwī·i·wạn, kāsīyābanāwāt mîskwīwinit.

Nänabucu cigwa ạnipạga'katisi äjikīgitut: "Mānū gu, mackimutä'kän!" udinān īni'u wīwạn.

Ānīc, kägä't mādci'tā 'ag'a'u i'kwä mackimutä'kät. Mī·i·u cigwa kī·u·tā'pinạnk iu mō'kumān, cigwa umanibitawān 'ig'i'u

them: "My little brothers, up close do you come. You must be hungry. To-morrow let your father come over, at noon let him come to get some food for you to eat." And so it is said that when Nänabushu was come at where they lived, then the poor things ate again. Thereupon he spoke to his wife, saying: "Now, come and make a bag!" Then was Nänabushu answered by his wife saying: "No doubt but that you have again seen somebody doing something. Oh, how you make me ashamed in your trying always to do everything!"

Nänabushu then spoke up: "Never you mind! just you make the bag."

"Pray, what shall I use to make the bag?"

Now, some bast did the woman have, and so with that she began weaving (a bag).

In the mean while waited Nänabushu. When it was noon, then came the man. When he entered within, "Pray, what shall we offer (him) to eat?" Nänabushu sharpened an old piece of metal. After the other had come in, Nänabushu then sprang up. "Kwu, kwu, kwu, kwu!" was the sound he uttered. When he placed the metal into his nose, then up he climbed. Presently he was able to reach the meeting of the lodge-poles. Then he pecked at their lodge-poles. Alas! right straight in for a long way it truly entered. When he dropped, "tcu!" was the sound Nänabushu made.

Poor thing! him the visitor grabbed. However, he then pulled out the metal. And (he saw that Nänabushu) had nevertheless bled a little, (whereupon) he then washed him where he was bloody.

Nänabushu was now becoming conscious when he said: "Never you mind, but make the sack!" he said to his wife.

Now, truly the woman started upon the work of making the sack. Then, when he took up the knife, he began

ubabīnsikawāgạnicini. Ächimaticwāt pi'kwanāning, pạnägu nōndāgusinit ā'pitci uwīsạgicwän. "Pisān! mī guca'ku i^{u} äntōtạmān wā'kīgä·i·wäyān."

Medạc äcikạnōnigut pīwitän: "Pä'kā! kạnạbạtc kīganisā kimindimō·i·mic. Intawā pītōn i^{u} mō'kumān." Äcipa'kwächumint $\bar{\imath}ni'^{u}$ wīwạn, äcipōtā'kwä·ạ·minit $im\bar{a}^{n}$ uda'ki'kōwāng. Mīnawā, pạsigwa·u·nit $im\bar{a}^{n}$ tiso·ā·ganing, mīdạc $im\bar{a}^{n}$ māti-'kwä·i·gänit. Nāgạtcigu māndāmina^{s} pisīgibisōwa^{s}, uta'ki-'kōwāng i·i·mā äcisībigisunit. Kāmōckinänit $\bar{\imath}ni'^{u}$ uda'ki-'kōwān, mīsa·i·^{u} Nänabucu iciwisinit. "Mī·i'·^{u} ningīwä."

Mīsa·i· pinäwitcīt (ägātäg).[1]

SERIES VI. No. 43.

43. Nänabushu hunts Buffalo with his Younger Brother.

Ạnipạpimusä kīwä^{n} Nänabucu; mägwägu kīwä papimusät ogīwâbạndān sībawāsäyā'kwānig. Awägwāgi, kīwä^{n} päpā-'ku·ạ·nk, awägwāgi kīwä 'i^{s}i'^{u} a'ki kagwānisạgiunicicinini. "Mīsa o mackutä," i'kitu kīwä^{n}. Ucädinäni kīwä^{n} imā kwaya'k äjāt. Wädi'tạnk $k\bar{\imath}^{n}$wä^{n} imā ucädinänik nänībawit imā. Mīgu kīwä^{n} i^{u} äjinägwatinik ucädinänik mini'k tayäbābandạnk. Ānīc, mīsa papimusät, ạnisāsägạtciwät, anicinäbän kīwä^{n} kīpimusäwạn; ayägwa'kiba'tōgwänītug āgwäskawāt. Sāgạtciwät kīwä^{n}, ā'pidci kīwä^{n} umägwāskawān.

[1] The last word is supplied by the editor. See pp. 340, 341.

removing her old jacket. When he began carving her at the back, straightway she began to be heard (crying aloud). Very painfully did he hurt her with the knife. "Hush! for this is what I always do whenever I wish to entertain."

Then was he addressed by the guest saying: "Stop! perhaps you will kill your old woman. Therefore fetch hither the knife." When (the visitor) sliced off a piece from the wife of (Nänabushu), he put it into their kettle to boil. Next, flying up to the meeting of lodge-poles, (the visitor) then began to peck. After a while some corn came pouring out, into their kettle it poured. After their kettle was full, then did Nänabushu eat. "Now I am going home."

Whereupon the buttocks of the ruffed grouse (hang aloft).[1]

SERIES VI. No. 43.

43. Nänabushu hunts Buffalo with his Younger Brother.

On his way, they say, was Nänabushu walking; and it is said that while walking about he beheld a vista opening out through the trees beyond. Really, so the story goes, when he broke through into the open, why, they say (what he saw) was a country marvellously beautiful. "This is a plain," he said, so goes the story. A ridge of high land, they say, lay exactly in the direction he was bound. When he got there, it is said that yonder on the ridge he stood for a long while. Indeed, according to the story, there could be seen ridge (after ridge) as far as he could see. Well, it was while walking along, as he went up the hills and down again, (that he saw) a man, so it is said, walking hitherward; he then must have run round to head him off, when he intercepted him. When he came out

Ānīc ẇeyābąmigut nōgigābawiwąn. Ānīc, mī·i·mā kī·u·disāt. Cayīgwa äjikanōnāt: "Päbā·a·ī·nātisiyąn, nicīm."

"Ä^{ę}, Nänabucu, o·o·mā päcu′ minā'kwā ayā, mī·i·mā äcāyān, ninda·u·piji'kī'kä."

"Tä'tiyä, nicīm, mīsa kayä nīn! Mī·o·mā päcu′ minā'kwā ayā, mī·i·mā äwudacīpiji'kīkäyān. Ānīc, nicīm, kīgatani-wītcīwin. Pānimā iwiti nāgątc kīgapa'käwinin." Äjikanō-nigut: "'Ā^{u}, ąmbäsa, Nänabucu, mādcātā!"

Mīsa cigwa mādcāwāt. Kągwānisa mi^{s}tcāni kīwä^{n} wīskwa^{i} cayägwąnsonit; mīgu kī^{n}wä^{n} imā pasānagitiyänit ti'tibisänik. Sāgątciwäwāt kīwä^{n} imā ucädinānik äjijagaskīnit. "Nänabucu, cayīgwa imā nīsā'ki piji'kiwąg pimāwąnitiwąg."

Aji·a·jäkīwäwāt, "Ningwis, päjiksąnā udā·u·bimwān īni′^{u} piji'kiwąn, kidānawatcīmin sąnā." [1]

Pānimāgu, kī^{n}wä^{n}, wäntcisāgitcikwāskwąninit ininiwąn imā wīskwāng, a'panä iwiti äni·i·jipasatinānig äni·a·'pa'tōnit. Pānimāgu, kīwä^{n}, iwiti acädinānig wäntcisāgątciwäkwāskwą-ninit piji'kiwąn, ucimunit.

"Ąmbäsa, Nänabucu, mādcātā!"

upon the summit, they say right there he met him. Naturally, when (Nänabushu) was observed, then the other halted, standing in his place. Well, it was there that (Nänabushu) got to where he was. In a while he then spoke to him: "(So) you are journeying about, my little brother."

"Yes, Nänabushu, over here, near by, is a clump of trees (on the plains), and it is thither I am bound; I am hunting for buffalo."

"Why, my little brother, so am I! Over here, not far away, is a clump of trees, and it is there where I am going for buffalo. Well, my little brother, I will go along with you. Not till at yonder place after a while will I part company from you." Then he was addressed by the other saying: "All right, come along, Nänabushu! let us be going!"

Thereupon then were they off. Amazingly big, they say, was the bladder (pouch) which the other had dangling from his belt; indeed, they say it tossed, whirling about over the top of his crotch at the back (as he walked along). When they came out upon the summit of the ridge, they say the other suddenly crouched down (to the ground). "Nänabushu, already yonder at the foot of the hill are the buffaloes trailing along."

When they turned about on their way back, "My son, now, one of you should shoot a buffalo, for then we can have something to eat."[1]

Then suddenly, they say, out leaped a man from his place in the bladder (pouch), and away he went running down the slope into yonder valley. And all at once, they say, from over the top of yonder ridge came a buffalo along; it was in flight.

"Come along, Nänabushu! let us be going!"

[1] The stranger speaking to his sons in the "bladder."

Sāgạtciwäwāt kīⁿwäⁿ kīnībawiwạn īni'ᵘ ininiwạn; kīcingicinōn kīⁿwäⁿ īni'ᵘ piji'kiwạn. Ānīc, mīsa kī·u·disāwāt imā.

"'Āᵘ, ambä ningwis, pīndigän o·o·mā." Mīsa' kīpīndigäkwāskunit imā wīskwāng, "Ānīc, Nänabuc, mīsa cigwa tciwīninutcigäyạng." Mīgu iᵘ kīⁿwäⁿ wā·i·cimādandcigänit kīgaski.

"Tä, nicīm! kīdāgạbācimānānsa!" Äjikanōnigut: "Wägunäc, Nänabuc, käyābạtci'tōyạng tcigabācimạng?"

"Nicīm, nīnganānā a'kik." A'panä, kīwäⁿ, ä·u·sạdciwät imā ucädinānik. A'kikōn ugīpita'kunān Nänabucu.

"Ānīn dạc 'iᵉi'ᵘ ickutä, Nänabuc?"

"Ninga·u·ji'tōn, nicīm."

Kī·u·ndcipa'kwänäni kīⁿwäⁿ, iᵘ ickutä imā. Ānīc, mīsa mīnawā nipinātit Nänabucu, mīsa kīpītōt nipi. Mīsa pōtā'kwäwāt piji'kiwạn; kāwīn ka'kina upōtā'kwäsīnāwān. Ānīc, mīgu kīⁿwäⁿ äni·a·''kōgīzisunit ạni·a·gwācimāwāt, kayägu ạnipōdā'kwäwāt. Mīsa kīgīziswāwāt ka'kina.

"'Aᵘ, ningwis, ạmbä, sāga·ạ·mu'k tciwīsiniyäk."

Cayīgwa kīⁿwäⁿ, ininiwạn sāgạtcikwāskwạniwạn. Ā'pidci kīwäⁿ wawīngä nīmi'tạnawäwạn Nänabucu ạgimāt.

"Nänabuc, pānimā kīnawint iskwātc kīgawīsinimin."

"Kāmāwin ogōᵘ udā·i·skwamāsiwāwān," inändạm Nänabucu.

"Kāwin, Nänabuc, kīgatickwandamāgomin sa wịn."

Udasinā'kän, kīⁿwäⁿ, äckwantamawintwānin.

When they came out upon the summit, they say, there stood the man; there lay, they say, the buffalo. Well, accordingly (he and Nänabushu) came to them over there.

"All right, come along, my son! do you enter into this." And so when (his son) leaped into the bladder pouch, "Well, Nänabushu, therefore now will we dress the meat." Accordingly then, they say, did he wish to begin eating the meat raw.

"Why, my little brother! we should cook it by boiling!" Then he was addressed by the other saying: "What, Nänabushu, shall we use to boil it in?"

"My little brother, I will go fetch a kettle." Away, they say, then went he over yonder ridge. With a kettle in his hand, back Nänabushu came.

"Now, where is the fire, Nänabushu?"

"I will make it, my little brother."

There was a sudden lift of smoke, they say; the fire was there. Well, so then next for water Nänabushu went, whereupon he fetched water. And then they cooked the buffalo in a kettle; not all of it (at one time) they cooked in the kettle. So thereupon, they say, just as fast as it was done, then forth from the kettle they took it, and then some more they put in to boil. And so they finished cooking it all.

"Now, my sons, hither come you forth, that you may eat."

Presently, they say, the men came leaping out. Exactly forty in all, they say, was what Nänabushu counted them (to be).

"Nänabushu, not till after (they have) finished will you and I then eat."

"Perhaps there will not be any left," thought Nänabushu.

"Nay, Nänabushu, we shall really have some saved for us."

The chest, they say, was saved for them.

"Ąmbäsa, Nänabuc, wīsinitā."
Ānīc mīsa' kīkitānawäwāt kayä wīnawā.
"Ambäsąnō, nicīm, awi·i·cin nindōcimąg nīctąna."[1]

"Ānīn dąc, Nänabuc, kidayānina wīskwa[i]?"
"Mīnąngä, nicīm, nindaiyān."
Mīgu i[u] kī[n]wä[n] imā iji'tāt kagwānisa mąngimigątini kī[n]wä[n] wīskwa[i] tä'kunaminit. "'Ā[u], ningwis! nīctąna sāga·ą·mu'k."

Mīsa nīctąna kīsāga·ą·minit.
"'Ā[u], ambä, pīndigäk, ningwis!"
Ga'kina kigimi'tigwābiwąn.
"Ambäsąnō, Nänabuc, ayāngwāmisin! Kini'tābąbini'tąm. Tąga, kägu' kātcibā'kwäyanin, tāgąndankän kīni'tam."

"Tayā, nicīm! kāwīn nindāijictcigäsī. Pānimā sagu'ku iskwātc ningawīsin."
"Ānīc, mīsagu kąyä kīn a'panä kägō kīgaki'tcipisun. Nänabuc, kita·i·mąn ka'kina kīzi'kąn."
Ānīc mīsa ka'kina kīgīsi'kąnk Nänabucu uda·i·mąn.
"'A[u], ąmbäsa, Nänabuc! mādcātā!"
Äjimādcāwāt. Tayā! wändągu kīwä ani·a·yābąnābandąnk kāti'tibisänik imā pasānągitiyät. Ānīc, mī kī[n]wä[n], ąnipa'käwinitiwāt.

Cayīgwa Nänabucu sāgątciwät imā piji'kiwąn kīpimāwąnitiwąn, pimitąnąntcigänit. Äji·a·cäkīwät. "'Ā[u], päjiksąnā, nindōjimitug! utā·u·pimwān piji'kiwąg imā pimāwąnitiwąg."

Sāgitcikwāskwąniwąn kī[n]wä[n] päjik udōcimąn; pąnä iwiti äjipasatinānik äni·a·'pa'tōnit. Wībągu kī[n]wä[n] sāgatciwä-

"Come, Nänabushu, let us eat!"

So thereupon they ate up all (their share) too.

"I beg of you, my little brother, do you lend me twenty of my nephews."[1]

"And so, Nänabushu, have you a bladder (pouch)?"

"Certainly, my little brother, I have one."

Accordingly, they say, on his reaching to feel for it, a tremendously large rounded bladder, they say, was (Nänabushu) holding in his hand. "All right, my sons! twenty of you come out."

Thereupon twenty came out.

"Now, come, do you go inside,[2] my sons!"

All of them had bows and arrows.

"I beseech you, Nänabushu, do you be careful! You are not good at giving heed. Now, do not, when you have finished cooking, taste of the food first."

"Why, my little brother! I would not do (such a thing). Not till the very last will I ever eat."

"Now, therefore, shall you always have something for a girdle. Nänabushu, all your clothes do you now take off."

So accordingly all of his clothes Nänabushu removed.

"Now, then, come along, Nänabushu! let us be going!"

Then they departed. Ah! it was a sight, they say, as he went along looking behind at the bladder (pouch) that rolled about over the upper part of his crotch at the back. So then, it is said, they separated, each going his way.

When Nänabushu came out upon yonder summit, (he saw) the buffaloes go trailing by, feeding as they went. Then he retraced his way. "Now, O my nephews! let one of you go shoot the buffaloes that are trailing along over there."

It is said that out leaped one of his nephews; away he went running down the slope into yonder valley. Then,

[1] Indicating thus that they were human beings.

[2] Into Nänabushu's pouch.

kwāskwąniwąn piji'kiwąn iwiti ucätĮnānik. Mayātcāgwānītug Nānabucu; sāgatciwät, ugīnībawi'tawānini piji'kiwąn udōcimąn. Mīsa kīwudisāt. "'Āu, ambä, nindōjim! pīndigän imā ändāyäg."

Ānicinā, mīsa cigwa mādcīwīninu'tcigät Nānabuc. Kākīcī'kawāt äjipōtawät; äjinānāta'kikōn. Ānīc, mīsa kā'tagwicing; cayīgwa äjipōtā'kwät piji'kiwąn. Mīsa äni·a·'kōkisisunit, ąni·ą·gwācimāt, kayä ąnipōdā'kwät. Ānīc mīsa ka'kina kīkījiswāt. "'Āu, nindōjimitug! ambä wīsini'k."

Pąngī ītug pä'kwäpitōgwän imā wīninōwąninik tcica'kąmut. Udōjimąn mātąndcigänit, mīsa äji·ą·mäbinit cayīgwa. Mīsa kayä wīn cayīgwa Nānabucu mādąntcigät. Ānīcnā, mīsa kītäbisinīt Nānabucu. "'Āu, ąmbä, nindōjimitug! pīndigäk ändāyäg."

Mīsa kā'pindigänit, äjimādcāt Nānabucu. Wändągu kīwän kātąnwäwänik utiyāng Nānabuju udōjimąn māmīgātinigwän. Mīsa papimusät Nānabucu, ningutingigu pangi'tōwąn udōjimąn. Sāgątciwät kīnwän piji'kiwąn kīpimāwanitiwąn. Äjä'tāgwānītug. "'Āu, nindōjimitug! päjiksanā udā·u·bimwān piji'kiwąn." Awäniban käkąnōnigut awiya. Äjiyābiskwīt iu ugitcipisun, mīsa kāwīn awiya udōcimąn. Mādcība'tōgwän Nānabucu, nąntuba·ā·t ucīmäyąn. Sāgątciwäba'tōt kīnwän kī'pimusäwąn ucīmäyan. Ānīcnā mīsa inā kīna'kwäckawāt. "Ānīn, Nānabuc?" udigōn.

in a little while, it is said that upon the summit of yonder ridge came loping a buffalo. Nänabushu must have departed thither; (for) when he came out upon the summit, there was his nephew standing beside the buffalo. Thereupon he went up to where he was. "All right, come, my nephew! enter in where you (and the rest) stay."

Well, of course it was then that Nänabushu began dressing the meat. After finishing his work on (the buffalo), he then built a fire; then he went to fetch a kettle. Well, and then he came back; presently he had the buffalo cooking in the kettle. Accordingly, as fast as it was done, he took it out, and put in some more to boil. So thereupon he finished cooking it all. "Now, O my nephews! come, do you eat."

It was perhaps but a small piece that he pulled off to put into his mouth. His nephews then began eating, but they ceased eating in a little while. Thereupon Nänabushu then began eating too. Well, and then Nänabushu had all he wanted to eat. "All right, come along, O my nephews! do you enter in where you live."

Whereupon, when they went in, then departed Nänabushu. There was somewhat of a noise at Nänabushu's buttocks, (made by) his nephews, who evidently were engaged in zealous play. And so, as Nänabushu went along, by and by his nephews ceased their noise. As he came out upon the summit, it is said the buffaloes went trailing by. Then he must have withdrawn. "Now, O my nephews! let one of you shoot a buffalo." But from none was he given answer. When he took off his belt, there was no one of his nephews (left). Away started Nänabushu, evidently on the run, to find his little brother. As he ran out upon the hill-top, they say hither came walking his little brother. And so of course it was there that he met him. "What (is it), Nänabushu?" he was told.

"Niwani·ā·gsa nindōcimąg!"
"Kigīninawatcīna mīnawā?"
"Ä[s]."
"Kāwīnina tcigītāngatamąn i[u] kānawątcīyäg?"

"Kāwīn, nicīm, nintātāngandasīn."
"Kāwīn, kigītāngandānsągu tcibwāmitciwāt."
"Kītągwicinōgsawīn ōmā ka'kina. Nicīm, tąga, awi·i·cīn mīnawā!"
"Kāwīn kitā·a·wi·i·sinōn mīnawā."
Nänabucu ītug kwayāskwanutamugwän i wīskwa[i] wīma-'kąmāt; ā'tā! wändągu, kī[n]wä[n], āmōn kāwąnitcīsąmigut. "Yā, yā, yā!"[1] Wändągu kīwä[n] kāpabācācagāwīkanäpągisut. Udacipäji'kukāgōn[2] nīmitąna āmōn, mīsa kīpōni·i·gut. Ki'tci·ā·mōwąsiswąn kī[n]wä[n] imā kī·a·'täni. Nänabucu, ītug, ningutci äjimādcāgwän. Ajikīgitut: "Ācimādcī wīn wawiyąc ningītōtāgōk āmōwicąg!"

Mīsa[i] ä'kōsit.

SERIES VII. Nos. 44–56.

44. Nänabushu and the Wolves.[3]

Nīnguting a·i·ntāawąg wīgiwāming Nänabōju osąni, Kwäsind, wīwąn gayä nī[n]j uskinawäg gayä, Nänabōju mīna-wādac Pänīnī. Mō[n]jąg nąndawändcigäwąg, awäsīyan nisā-wāt; mi'tigwābīn odābątci·ā·wān pimwāwāt awäsīan — pinä-wąn, cīcibąn, nī'kąn, ąnōtcigägo ōni'tōnāwa. Kinwä[n]j ki'tā-

[1] The cry made by Nänabushu.
[2] The father of the other forty bees.

"Why, I have lost my nephews!"

"Did you have another bite to eat?"

"Yes."

"Did you not first taste of what you (and the others) had to eat?"

"No, my little brother, I would not taste of it (first)."

"Nay, but you really did taste it before they ate."

"They have really all got here now. My little brother, come, do let me have the use of them again!"

"I would not let you have them again."

Nänabushu doubtless made a grab for the bladder to take it from him; but oh! at that instant, they say, by the bees was he stung all over. "Yā, ya, ya!"[1] How they say he did wriggle at the back when down he fell. He was harassed by one[2] and forty bees, and then he was let alone. A large beehive they say was there. As Nänabushu, without doubt, was starting off somewhere else, he then said: "Well, by jingo! I have been played a trick by the wretched bees."

And that is as far as (the story) goes.

SERIES VII. Nos. 44–56.

44. Nänabushu and the Wolves.[3]

Once on a time in a wigwam dwelt Nänabushu's father, Kwäsind, with his wife and two youths, Nänabushu and also Pänini. Often they went hunting, (and) game they killed; bow and arrows they used when they shot at the game-kind, — at ruffed grouse, ducks, geese, — and various kinds of them they killed. A long while they tarried there.

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[3] For other versions see Nos. 8 (p. 73), 9 (p. 85), 30 (p. 235).

wąg imā^{n}. Käga'pī Nänąbojō ǫdinän ōsąn: "Nōse, ningamādcā."

"Āndi wā·i·jāyąn?"

"Nīwībąbāmādis."

"Pōcgä gīn mādcān."

Nänabōju kā·i·jimādcāt; miziwe gī·i·cā, omi'tigwābīn udayāwān. Onōdcigägō wąni'tōn mādcît. Ningodingidac wīgiwām ōwāmbąndān, mēdąc udōdā'pinān obigwa'k umądwä·ā·n ickwāndäm.

Mądwä gīgito i'kwä: "Pīndigän!" i'kido.

Kā·i·jipīndigät Nänabōjo, owābąmān i'kwäwąn nī^{n}j kayä ąbinōtcīya^{g}. I'kwä ōgīodā'pînān mi'tig; i'kwä upa'ki'täwān o'kāding, mämäckut.

"Kägu', kägu'!" i'kido Nänabōju. "Ningąntawändcigä," i'kito Nänabōju. Mēdąc kā·i·jinisāt unītcānisąn bäjak, mī·i·dąc kā·i·ji·o·ci'tōd ku'kä·a·wąn, kī^{n}gō^{n} ku'kä·a·wąn, nībiwa gayä wīgup pīmąna'kwān, migiskąnąn gayä. Midąc gī·u·ci'tōd ubimiwąnān. "Ki'tcigitcigąmīng ningabągitābi. Nisagwa kī^{n}gō^{n}yag nīngabināg, tciwīsiniwād abinōntci·ą·g. Nānagōnąga'k ningatągwicin."

Mēdac kīmādcād. Nītąmidac täpi'kądinig kīgabäci; kīniba. Wayābąnīnigidąc kī·a·nimādcā; kwaya'k kīwädinung ijā. Kikijäb, tcībwānāwe'kwäg, kīmądābi sāga·i·gąn. Ugīwābąmān niswi mā·ī·ngąna^{g} pimi'pa'tōnit; ōgąnawābąmān. Ō, pīpāgi Nänabōju: "Ä, pä'ka, nītci! Pīciyu'k!"

Mā·i·ngąnąg kąnōnitiwąg: "Ā, mīawe Nänaboju!" Päjik a'kiwä^{n}zi ma·i·ngąn, nījwi ugwisa^{g} ma·i·ngąnąg. "Kägu', kägu' kąnōnā'kägun. Mādcāg, mādcāg!"

At last Nänabushu said to his father: "O father! I am going away."

"Where do you expect to go?"

"I want to go upon a journey."

"If it be your pleasure, then go on."

Nänabushu then started away; everywhere he went, his bow and arrows he took along. Of the various kinds (of game) he killed he ate. So once on a time a wigwam he saw, whereupon he took his arrow (and) with it was heard knocking on the door.

The voice of a woman called: "Come in!" she said.

After Nänabushu went in, he saw a woman and two children. The woman picked up a stick; the woman struck them on the leg, first one, then the other.

"Don't, don't!" said Nänabushu. "I am going off on a hunt for game," said Nänabushu. And so after she had slain one of her children, he then fixed up some bait, some fish-bait, and also a large amount of linden-bark twine, and some hooks. Thereupon he made up his pack. "In the sea I am going to lay a line of bone hooks. The fish I kill I will fetch home, that the children may eat. In five days I will return."

Thereupon he started away. The first time that night came on, there he stopped to camp; he slept. And then in the morning he started on; straight towards the region of the north wind he went. In the morning, before it was noon, he came out upon a lake. He saw three Wolves running along; he gazed at them. Oh, then out cried Nänabushu: "Hey, hold on, my friends! Wait for me!"

The Wolves spoke one to another, saying: "Why, that is Nänabushu!" One was an old Wolf, and two (other) Wolves (were) his sons. "Don't, don't you speak to him! Keep on going, keep on going!"

A, ki'tcipimipa'tō Nänaboju! Mīnawa bibāgi: "Pä'kā, pä'kā, nītci! Pī·i·cîn a'kawe, kīwi'kąnōnin!"

Käga'pī kī'kibitcigāpāwi.

Ä Nänaboju gītągwicin īmā. "Ā, bō^{n}jo, bō^{n}jo, nītci!"

Kayä odōjima^{s} Nänabōju ogągwädcimān: "Āndi äjāyäg?"

"O, wâsa wābąnung."

"Ānīn äjini'kādäg?"

"Kīci'kidigwąnicing."

"Wä!" Nänaboju i'ketō, "mī·i·wide gayä nīn ijāyān."

Ma·ī·ngąn ōgagwädcimān Nänabojōn: "Wägonän kābimōndąmąn?"

"Nīmbīndcigosān kābimōndamān."

'Ā, Nänaboju i'kido: "Kīgawīdcīwininim. Wägunän nändawābąndamäg? Kayä nīn mī·i·widi äjāyān."

"Nībinung kī'ki·o·säwąg kidōcimąg; nībiwa awäsīyąn oginisāwān; mīdąc nībiwa wiyās pā'täg pimitä gayä mīdąc kīąsąndcigowād; mīwänjiicayang. Mīnawādac, wīkīwusäwąg kidocimąg." Mi·ī'·^{u} ä'kidot 'a^{s}a^{u} a'kiwä^{n}sima·ī·ngąn.

"Wä," Nänaboju i'kidō, "Kīgāwīdciwīninîm."

"Ā, kāwin!" i'kido a'kiwä^{n}sima·ī·ngąn. "Kāwîn kīdātibi·ā·sig kitōcimąg."

"'A^{s}ā, mānō^{n}! Ningabimiba'to gayä nīn."

"Ānīc, bōckä kīn."

Äjimādcāwād ma·ī·ngąnąg pimipa'tōwād. Äni'ku'piwāt odōdā'pinān obimiwąnān ogī·a·'pągitōn mi'tigōng. "Pi'kwāndagąg ta·i·cini'kādä tci·a·i·na'kīwąng."

Mīdąc gīmādcāwād. Mō^{n}jąg pīmipa'tōwąg ma·ī·ngąnąg,

Oh, with what great speed then ran Nänabushu! Once more he cried aloud: "Hold on, hold on, my friends! Wait for me awhile, I wish to speak with you!"

Finally (the old Wolf) stopped and stood.

So Nänabushu arrived over there. "Well, halloo, halloo my friends!" And of his nephews Nänabushu inquired: "Where are you going?"

"Oh, far away towards the dawn."

"What is the name of the place?"

"Place of Cedar-Knots."

"Oh!" Nänabushu said, "that is the very place where I too am going."

The Wolf asked Nänabushu: "What are you carrying on your back?"

"My bag (with personal belongings) is what I have on my back."

Why, Nänabushu said: "I will go along with you. What are you looking for? I too am bound for that place."

"Last summer on a hunt were your nephews; much game they killed, and a good deal of dry meat and grease was what they cached; that is what we are going there for. Furthermore, on another hunt your nephews wish to go." Thus spoke the old Wolf.

"Oh," Nänabushu said, "I am going along with you."

"Oh, no!" said the old Wolf. "You cannot keep pace with your nephews."

"Ha, ha! never mind! I myself will run too."

"Very well, just as you please."

Then off started the Wolves running. As they went their way up from the shore, he picked up his pack (and) flung it upon a log. "*Pinus resinosa* (?) shall it be called till the end of the world."

Thereupon they started off. Always running were the Wolves, and Nänabushu himself ran with great speed.

Nänaboju gayä wīn gi'tcipimipą'tō. Mīnawā bējik sāga·i·gąn omądābīnāwā; kwaya'k nāwa'kwąm kī·i·jāwąg.

Anīcinābēg īmā tāwąg, owābąmāwān ma·ī·ngąna^{g}. "Hehē, nąskä ma·ī·ngąnąg pämipa'tōwād! Nīwiwag, nīwîn!"

Nänaboju gayä owä dōdąm ōnī'kąn owä bapimipą'tōt.

Mīnawā bīpāgi anicinābä: "Ānīn ējināgusid bäjik ma·ī·ngąn? kāwingägu ōsowāsi!"

Ā, pā'piwąg ąnicinābeg!

"Skāmīdog Nänaboju!"

Kwaya'k kīmādcāwąg. Ā, āja ayä'kusi Nänaboju! A'pidąc wänāgucig kī'kabēciwąg. Ā'pitci äjikisināg tcīgibīg sāga·i·gąning mī·i·mā kī'kabäciwād. Kāwīngägo skudē. Pąngī kīmūni'käwąg kōni'kāng, mī·i·mā kīkāwīcimowad. Gayä wīn Nänaboju pąngī kīmōni'kä kōni'kāng, mīmā gīkāwicimud. Ā'pitci ayä'kusi, ā'pitci kayä kiąbwäsu, kīki'tcipimi'pa'tōt. Kāwīn okąskitōsin tcinipāt; cayīgwa kīgątci, ki'tcigī'kątci.

A'kiwä^{n}zima·ī·ngąn ogąnōnān ogwisisąn. "Tą'ga, awi päcig ki'konās."

Ma·i·ngąnäns īnānowä pągiso Nänabucōn nibānît. Ā! Nänaboju ā'pitci kīcōzi. Mīdąc kīnibāt. Mīdąc koskusit ā'pitcąbwäso. Mīdąc ä'kidot, ningutci ōdapągitōn ma·i·ngąnozo: "Ïiwä! kägä't ki'tcabwäskāgun animwānu." Mi'nawa gīnibā Nänabucu. Mīnawā kuskuzi, āpitci mīnawā gī'kątci.

'A^{g}a^{u} ma·ī·nganäns īmā nība. Mīdąc mīnawā Nänabuju uwi'kubidōn ma·i·ngąnuzu wī·a·gwajät. 'A^{g}a^{u} ma·i·ngąnäns

Out upon another lake they came, straight across the ice they made their way.

Some people were abiding at the place: they saw the Wolves. "Halloo, see the Wolves that are running by! They are four, four (is their number)!"

And Nänabushu was using his hand as he went running by.

Again yelled the people: "Like what is the look of one of the Wolves? He is entirely with a tail!"

Oh, how the people laughed!

"It must be Nänabushu!"

Straight on they kept going. Oh, but how tired now was Nänabushu becoming! When it was evening, they made camp. Where it was exceedingly cold by the shore of a lake was the place where they camped. There was no fire. A shallow place in the snow they dug, and that was where they lay down to sleep. Likewise Nänabushu dug a shallow place in the snow, and there he lay down to sleep. Very tired he was, and very much was he sweating, for hard had he been running. He was not able to sleep; now was he becoming chilled, ever so cold was he.

The old Wolf spoke to his little son, saying: "I say, lend him one of your blankets."

The little Wolf threw his tail over where Nänabushu lay asleep. Ah! but Nänabushu then became exceedingly warm. Upon that he went to sleep. And when he awoke, he was in a very heavy sweat. Whereupon he said, as he flung aside the wolf-tail: "Good gracious! certainly a great producer of sweat is the dog-tail." Once more to sleep went Nänabushu. Again he awoke, so very cold was he again.

The little Wolf over there was asleep. Thereupon once more Nänabushu pulled on the wolf-tail to cover (himself).

idąc nîngutci kī·i·nānowä pągizu. "Nōngum ku'ca ąnîmwānu kititān."

Ā! mīdac mīnawā kīgī'kątcit Nänabuju.

Pidcīnągigu pādābung, mądwäbąsigwīwąg; mądwäbąbąwīwąg. Mēdąc gīmądwämądcāwād, a'kiwä^{n}zima·ī·ngąn gīgito: "Ąmbä, Nänabuju, uniskān! Āja gīmādcāwąg kidōcimąg."

Ō, mīnawā gimādcā Nänabuju māmawi. Mīnawa gīke-'tcibimipą'tō Nänabuju kąbägīcik. Mīnawādac wänāgucig ki·i·'kidō a'kiwä^{n}zima·i·ngąn, ogąnōnän ogwisąn: "Wīni-'tąm kīmicōmä·i·wā ōga·o·nābąndān ānīndi tcigabäciyąng."

Mīdąc uskînawama·ī·ngąn: "Unābąndąn ānīndi tcigabäciyąng."

Mīdąc Nänabuju kī·u·nābąndąng āpitci tibinawānig, āpitci cingobikāng. "Mīsa ōmā tcigabäciyąng."

Mī·i·mā kīnibāwād. Ayābi'tatibiga'k kimądwä·u·nickāwąg uskinawäg ma·ī·nganąg, kī'kątciwąg. Kīmądwämādcāwąg. Kigicäbidąc gīgito a'kiwä^{n}zima·ī·ngąn: "Ąmbä, Nänabuju! āja kīnągąnigōmin. Āja wāsa ayādogänąg kitōcimąg."

Midąc gimādcawād a'kiwä^{n}ziąg. Ōgīmi'kawāwān tcīgibīg sāga·i·gąning äjikisināg tīnung. Mīidąc mīnawā kī·ą·nimādcāwād mā'mawi. Ā! gi'tcipimipa'tō Nänabuju. Nāningutinung wāsa nągąnā, ubābī·i·gundaci'ku wītcikiwä^{n}yąn. "Gîcī'kān, gîcī'kān Nänabuju!"

Mīdac mīnawā wänāgucig kī'kabäciwād. Mīdac ä'kidot a'kiwä^{n}zima·ī·ngąn. Ogąnōnän Nänabujon: "Mī·i'·^{u} wâbąng tciodi'tąmąng äjāyąng."

The little Wolf then drew away his tail. "It was but a moment ago that you called it a dog-tail."

Ah! then once more Nänabushu became cold.

And as soon as the dawn was appearing, then began the sound of them getting up; they could be heard shaking themselves. And while they could be heard starting away, the old Wolf said: "Come, Nänabushu, get up (from bed)! Already have your nephews started away."

Well, once more started Nänabushu, together with them. Again with great speed ran Nänabushu all the day long. And on the next evening said the old Wolf, he spoke to his sons, saying: "It is your uncle's turn to look for a place where we shall camp."

Thereupon the young Wolf (said): "Go look for a place where we are to camp."

And so Nänabushu went to find a place where it was very calm, where there was a very dense growth of balsam-trees. "Therefore here is a place where we will camp."

Then there was where they slept. In the middle of the night there arose a sound of the young Wolves getting up, for they were cold. They could be heard starting away. And in the morning up spoke the old Wolf: "Come, Nänabushu! we have now been left behind. Now far away must be your nephews."

Whereupon then off started the elders. They found the others at the shore of a lake in a cold part of the place. And then once more they started on their way all together. Ah! with great speed went running Nänabushu. Sometimes afar he was left behind, and so continually was he waited for by his companions. "Walk fast, walk fast, Nänabushu!"

Thereupon on the next evening they went into camp. And then spoke the old Wolf. He addressed Nänabushu, saying: "Now, to-morrow is when we shall arrive at the place whither we are bound."

Gīgijäp kīmādcāwąg māmąwi. ‘Ā! mīnawā pimipa‘to Nänabucu. Näyā·u·‘kwäg, kimądābīwąg päcig sāga·i·gąn. Owābąmāwān nąmądabinit micāwa‘kwąm. Kīgito a‘kiwä^{n}zima·ī·ngąn: “Nąckä, Nänabuju! kąnabątc mīcā·ą·tcigäwąg kidōcimąg.” Mīdąc kī·ą·niodisāwād īmā nąmądabinit. A‘kiwä^{n}zima·ī·ngąn ąnidada dagi‘kwäni, ominämān mōzōn. Gayä wīn Nänaboju mī ändodąng. Ogąnōnigōn dąc wīdcikiwäyąn: “Kīminämāna mō^{n}z?”

“Äye$^{n^{g}}$,” i‘kido.

“Ānīn ändąciwād?” i‘kido a‘kiwä^{n}zima·ī·ngąn.

“Nisiwąg” i‘kido Nänabōju, “päcig nōjäs nījidac mänicä^{n}sąg.”

“Ką̄wīn,” i‘kido a‘kiwä^{n}zima·ī·ngąn, “päcigwayä‘ta mō^{n}z.”

Mīdąc kīmādciba‘tōwād uskinawäg, kayä wīnawā a‘kiwä^{n}zima·ī·ngąn Nänabuju gayä, nīgän wīnawā uskinawäg. Mī·i·dac āca kīmādcāt mō^{n}s, mīîdąc nō·pinanāwāt mō^{n}zōn uskinawäg. Udinän dąc Nänabucōn ma·ī·ngąn: “Ąnîînābîn wäwäni.” Ningutingi′gu owābąndānäwa ma·ī·ngąn wīpit pąta‘kā‘kwisinig mi‘tigung. Mīdac ä‘kidot a‘kiwä^{n}zima·ī·ngąn: “Tąga utā‘pinąn kidōjîm udąsawān.”

Nänabujō dąc i‘kido: “Ānīn gädōdąmān anîmwābît?”

Ä‘kiwä^{n}zīma·ī·ngąn dąc uwī‘kupidōn mīdac kāijipā‘pawinank asawān, āpitcunicicîn ąsawān. Wayābąndąn idąc Nänabujō i‘kido: “Tąga nīn, ningadąnita‘kunān nīndōjîm ōdasawān!”

A‘kiwä^{n}zi idąc i‘kido: “Nōngum kuca ąnîmwābît kiditān. Ąnîmādcānigu!”

Mīdac ąnîmādcāwāt. Mīnawādąc wâbąndānäwa ma·ī·n-

In the morning they set out together. Ah! once more on the run started Nänabushu. When it was noon, they came out upon a lake. They beheld some one seated far out on the ice. Up spoke the old Wolf: "Look, Nänabushu! maybe your nephews have shot and hit something." Thereupon they kept on till they reached the place where the being was sitting. The old Wolf had his head up, looking about, for he scented a moose. And Nänabushu himself did the same. So he was addressed by his companion saying: "Do you smell a moose?"

"Yes," he said.

"How many are they?" said the old Wolf.

"They are three," said Nänabushu, — "one cow and two calves."

"No," said the old Wolf, "there is but one moose."

Thereupon off running started the youths, likewise the old Wolf and Nänabushu too, ahead (went) the youths. In the mean time away had gone the moose, and so after the moose ran the youths. To Nänabushu then said the Wolf: "As you go, keep a careful look." Once as (they were going along) they saw a wolf-tooth sticking from a tree. Whereupon said the old Wolf: "I say, take up your nephew's pointed arrow!"

And Nänabushu said: "What am I to do with a dog-tooth?"

The old Wolf then pulled it out. And so, after he had shaken the pointed arrow, very nice was the arrow. When he saw it, then Nänabushu said: "I say, let me carry my nephew's arrow as we go along!"

The old man then said: "Only a moment ago you called it a dog-tooth. Do go on!"

Whereupon they started on their way. And then on another occasion they saw where a wolf had eased himself as he went along. Thereupon said the old Wolf: "Come,

gạn kī·ạ·nimīzīd. Mīdạc ä'kidot a'kiwä^{n}zima·ī·ngạn: "Tạga, Nänabucu! anita'kunạn kidōjîm umạtạtāsạn."

Mīdac ä'kidot Nänabuju: "Ānīn kädodạmān ạnimomō^{i}?"

Mīdac a'kiwä^{n}zi ugi·u·dā'pinạn. Mīdac kipā'pāwinạng, mīdạc mạdatāsạn kā·u·ndināt. A'pīdạc Nänabucu wayābạmāt mạdạtāsạn, i'kido: "Nīn tạga, ningadạnita'kunān nindōjîm umạdạtāsạn!"

Mīdac ä'kidot a'kiwä^{n}zi: "Nōngum guca ạnîmōmo^{i} kiditān. Ạnimādcānigu."

Ningutingi'gu kīgito a'kiwä^{n}zi: "Ā, mō^{n}zōn ōgīnîsāwān kidōcîmạg." Ā'pitci pa'kadä Nänaboju, ayä'kuzi gayä. Mīdạc wâbạmād ma·ī·ngạna^{ɛ} cîngicinînit, ä'pitcidäbisînīnit. Käwīn kägō owâbạndạzīn, kâwin gayä mō^{n}zōn owâbạmāsīn. Mīyä'ta mîskwi kōni'kāng owâbạndān. Mīdac ä'kidot a'kiwä^{n}zima·ī·ngạn: "Ujî'tōdā kạbäciwîn!"

Ā, Nänabuju ki'tîmi! Ạgāwādac uwīdci·ā·n ma·ī·ngạnạn kạbäcinit kā'kicidōwād dạc kạbäciwîn, mī·i'·^{u} pēbạsigwīwād uskinawäg ma·ī·ngạnạg. Mī·i'·^{u} äjibicigạgōwäwād uskinawäg; tîbîskōgu nōngum kipigickijigātäg wīyās, mī äjinägwa'k mō^{n}zowiyās. Mīdạc Nänabojo kistcimînwändạnk tciwīsinît. Ā! mīdạc tcībā'kwäwād. Ā! Nänaboju kägä't tciwīsini.

Mīdac imā^{n} kātāwāt, mōjạgidạc kī'ki·o·säwag uskinawäg; nībiwa mō^{n}zōn unisāwān; kayä wāwäckäciwa^{ɛ}, ạnōdc gayä awä^{n}sīyạn onisāwān. Kāwī'ka pa'kadäsi Nänabōju; mō^{n}jạg wänicicininig wīyās umītcîm. Niguding idạc kī·u·sigạnä pācig uskînawä ma·ī·ngạn, mīdạc pimidä nībiwa kī·o·ci'tōd. Mīdạc kägä't Nänaboju kīmînwändạnk nībiwa pîmidä wâ-

Nänabushu! as you go along, pick up what your nephew has killed."

And then said Nänabushu: "What have I to do with dog-dung?"

Thereupon the old (Wolf) picked it up. And then he shook it, whereupon the flesh of slain game he obtained from it. And when Nänabushu saw the flesh of slain game, he said: "I say, do let me carry along the game killed by my nephew!"

Whereupon said the old man: "Only a moment ago you called it dog-dung. Keep on going."

Now, by and by, (as they went along,) said the old (Wolf): "Ah! a moose have your nephews killed." Very hungry was Nänabushu, and he was tired. And when he saw the Wolves as they were lying down, very full were they from eating. Nothing he saw, and no moose he saw; only the blood on the snow he saw. Thereupon said the old Wolf: "Let us make a camp!"

Oh, but Nänabushu was lazy! Much against his will he helped the Wolves make the camp. After they had finished the camp, then up rose all the young Wolves. Thereupon then vomited the youths; exactly like meat that has newly been cut up, such was the appearance of the moose-meat. Whereupon Nänabushu was greatly delighted with the thought of eating. Ha! and then they started cooking. Ha, but Nänabushu truly ate a great deal!

Now, there in that place they made their home, and often on a hunt went the youths; many moose they killed; and deer and various kinds of game they slew. Never was Nänabushu hungry; often meat that was nice he had for his food. Now, once a young Wolf was breaking up some bones (to boil them for the marrow), and so grease in great quantity he made. Thereupon truly Nänabushu was pleased at seeing so much grease. Now, another time

bạndạnk. Mīnawā dec nînguding päjig uskinawä wi·u·sigạnä. Mīdạc ä'kidot: "Kāwīn awiya ningakạnawābạmigusi, kāwicimuyu'k."

Pānimāgu, kā'tibi'kạtînik mīdac ä'kidot a'kiwä^{n}zima·ī·ngạn: "Kägu, Nänabuju, kạnawâbạmā'kyän wā·u·sigạnät."

Mēdac ki'kawicîmōwād, mēdạc ä'ta a'we uskînawe ma·ī·ngạn nämạdạbit usigạnät. Mīidạc Nänabuju kīmōtc äjikạnawâbạmād, mīidac wâbạmād ändōdạmînît cācāgwạndạng u'kạnạn, mīidac pîmidä wäntcitciwạninig udōning unāgạning idac udạni·a·'tōn. Mägwâdac kạnawâbạmād Nänabuju ändodạminit, mīi äjiko'tîgwạndạng ubi'kwā'kukạnān mēdạc Nänabuju uskī^{n}jigung maya gībạngsininig. Mēdạc Nänabuju ki·ā·'pisigāgwạt iwe u'kạn. A'kiwä^{n}zidac ma·ī·ngạn ugīpāpōdānān Nänabōjōn, mīdac kībîmādisit. Mī·i·dạc änat: "Māgica kigī'kạnawâbạmā."

Mēdạc ä'kidot Nanabojo: "Kāwin ningī'kạnawâbamāsi, undcidạgu nimba'kindä·u·k."

Mē·i·dạc mīnawā ninguding nī'biwa äyāwād u'kạnạn, mīi ä'kidot a'kiwä^{n}zima·ī·ngạn: "Tạganā, kīni'tạm, Nänabujo, usigạnän."

Mēdạc kägä't Nänabogo ä'kidot "'Ā' wi'sa ninga·o·sigạnä." Nänabuju dac ugīmi'kwändān kā'todākud, kägā kīnîsigut. Mēdac ä'kidot Nänabujo: "Kāwicimoyuk. Kägu awiya ningakạnawâbamigusi. Pạdạgwingwäcinuk."

Mēdạc gägä't kā'tōtạmowād.

Mēdạc Nänabojo mämädowändạng u'kạnạn, a'kiwänzidạc ma·ī·ngạn udu·ō·ndci kanawâbạmān Nänabucōn ändodạminit; mīidạc Nänaboju äji·o·dā'pinạng kitci·o·'kạn, mēdạc äjipa'ki'täwād uskînawe ma·ī·ngạnạn, mī äjinisāt. Mēdạc

one of the youths wanted to break up some bones (to boil for the marrow). And so he said: "By no one do I wish to be seen, go you to bed."

After a while, when night came on, then said the old Wolf: "Don't, Nänabushu, (don't) watch him who is to crack bones (and boil them for the marrow)!"

Thereupon they went to bed, except only the young Wolf that was seated breaking the bones (to boil them for the marrow). Now, when Nänabushu secretly took a look at him, he then saw that what he did was to gnaw upon the bones, and that the grease which came from his mouth he kept putting into a vessel. Now, while Nänabushu was watching what he was doing, (the Wolf) then let slip from his mouth a joint-bone with a knob, whereupon it fell square on Nänabushu's eye. And then Nänabushu was knocked out of his wits by the falling bone. Now, the old Wolf breathed upon Nänabushu, whereupon he revived. And then he said to him: "Perhaps you were watching him."

Thereupon said Nänabushu: "I was not watching him, on purpose he hit me."

And now another time, when they had many bones, then said the old Wolf: "Come, now, (it is) your turn, Nänabushu, to crack the bones (for the marrow)."

Upon which truly Nänabushu said: "All right, I will crack the bones (for the marrow)." Now, Nänabushu remembered what had been done to him, that he had been nearly killed. Therefore said Nänabushu: "Go you to bed. By nobody let me be watched. Cover up your faces."

And so truly that was what they did.

Now, while Nänabushu was making a noise cracking the bones, the old Wolf then slyly took a peep at Nänabushu (to see him) at his work; and now Nänabushu took up a large bone, and then hit a young Wolf, whereupon he

äji·o·niskāwāt ka'kina. A'kiwä^{n}zi dąc i'kido: "Änīc wīn pa'ki'täwąt?"

"Kāwīn nīn pa'kitäwāsī," i'kido Nänabujo.

"Kägä't kipągi'täwā, kigīganawâbąmin kuca."

"Kāwīn," i'kido Nänabuju. "Kąnąbątc kīmōtc^{i} ningīkąnawâbąmigōbąn, mēidąc ki'kutigwąndąmān i we pigwā'kugąn."

"Kägä't kigīpa'ki'täwā kuca." Mīidąc a'kiwä^{n}zima·ī·ngąn kībābōdānāt ugwisąn, mīidac kī'pimādci'āt, kī'pîmādisînît ogwisąn.

Ninguding idą'c a'kiwänzi ogąnōnān Nänabojōn: "Mīsajigwa tcigusīyąng. Pēcig kigamīnin kidōcîm, mī a^{u} kayä gīn käwīdcīwąd dcinąndawändcigät. Päjig kayä ningawīdcīwā. Kīgamīnin îskudä." Mēdąc äjipōgidîd a'kiwänzi. "Mī awä a'pis." Mīnawā kīpōgidi a'kiwänzi. "Mī awe sągą'tāgąn." Mīnawā gīpōgidi. "Mī·i·we kī·i·mąn." Mīnawā gīpōgidi. "Mī awe wīgwās.[1] Pānimāgu, kī'kąpäciyąn kī·a·'tōyąn mîsąn, mī i^{u} kädicipājidcigwāskuniyąn îmā^{n} mîsąn a'täg, mī i^{u} kädîci pîskąnäsäg îckodä. Kägu wīn ąnicāgu kudcitō'kyän."

45. The Death of Nänabushu's Nephew.[2]

Mī·i·dąc äjimādcāwād; päpa'kān ijāwād a'kīng. Nīgāniwąnidac odōjimąn, wīnidąc Nänabojō udānāng pîmosä. Tcîbwā·o·di'tąng idąc wī'kabäciwād, Nänabujū kī·i·nändąm: "Tąga ningagudci'tōn iskudä," mīidąc, kā·i·ciuji'tōd mîsąn a'ki'kāng, mē·i·dąc äjipācidcikwāskunit, mēidąc kā·i·jipîskąnäg iskudä. Ā! gägä't kistcimînwändąm Nänabujo.

[1] Used for starting a rapid blaze.

killed him. At that up they all rose from where they lay. And the old (Wolf) said: "Why did you hit him?"

"I did not hit him," said Nänabushu.

"Indeed, you did hit him, for I was watching you."

"Nay," said Nänabushu. "Perhaps secretly was I observed by him, and that was why from my mouth I slipped my hold on the knobbed ankle-bone."

"Truly, indeed, you did hit him." Now, when the old Wolf breathed upon his son, he then revived him; alive became his son.

Now, once the old (Wolf) spoke to Nänabushu, saying: "It is now about time that we should be moving. One of your nephews will I give to you, and he will be the one for you to accompany when he goes to hunt. One, too, will I accompany. I will give you fire." Thereupon the old (Wolf) broke wind. "Now, that is a flint." Again the old (Wolf) broke wind. "Now, that is the punk." Again he broke wind. "That is kindling." Again he broke wind. "That is birch-bark.[1] After a while, when you go into camp (and) have gathered the fire-wood, then shall you leap over the place where the wood is, whereupon up will start the blaze. Do not try to do it merely for the sake of doing it."

45. The Death of Nänabushu's Nephew.[2]

Thereupon they started away; into different lands they went. Now, ahead went his nephew, and Nänabushu himself travelled behind. And before they arrived where they were to camp, Nänabushu thought: "Now, I shall try to make a fire;" whereupon, after he had gathered the wood together at a place, he then leaped over it, upon which up blazed the fire. Ah! verily, much pleased was Nänabushu.

[2] For other versions see Nos. 10 (p. 89) and 31 (p. 251).

Mēdąc kā·i·jimādcād. A'pī·i·dąc wādi'tąng îmā^{n} kī·a·tōd ubimiwąnān a'we uskînawe, mi·î·mā^{n} kīuji'tōd gąbäciwîn; wīnidąc uskinawä bąpānąndawändcigä. A'pīdąc Nänabuju wa'pōdawäd, kā·u·'tōd mîsąn, mī·i'·^{u} äjibāgitcigwāskonît. Kägā ānawi kipîskąnän^{i}. Mīnawā gībajitcigwāskon^{i}, nawądcidąc pąngī îskodä ki·a·yān^{i}. Mīnawā gīpācidcigwāskuni, kāwīn gąnagä ickudä ogīwâbąndazīn. Pīnic kī'tîbi'kądin^{i}. A'pī·i·dąc pądągwicing uskinawä, onōndān tcitcing wągąmingisäning; mīnāngwana'a^{n} Nänaboju pācidci kwâskwâskonit. Mīdąc ä'kidot uskînawä. "Ānīn, Nänabuju, äcitcigäyąn? Mā'gica kigībabōtawä."

"Kāwin," i'kido Nänaboju.

Mīdąc wīn uskinawä kā·i·cibācidcigwāskonît, mēdąc skudä kībîskąnäg.

Ā'pitci gayä kī'kątcībąn Nänabuju.

Mīdąc änāt: "Kägu mīnawa wī'kā i^{u} tōdąngän, pānimā ogu kī'kąbäciyąn mī kädodąmąn."

Mēdąc kägä't kā'tōdąng Nänaboju. Pānimā ogu kā·a·'tōdîn mîsąn mī·i·^{u} äjibājitcigwāskonit, mēdąc skudä pîskąnänig. Mō^{n}jągidąc kībąbāmādisiwąg, mō^{n}jąg kayä äwäsiyąn onîsān awä uskinawä; ā'pitci mō^{n}jąg minowīsini Nänabuju. Ā'pitci osāgi·ā·n udōjimąn.

Ningudingidąc Nänabuju kī·i·nābąndąm odōjimąn kī'pa'kobisänid sībing. Mīidac änāt odōjiman: "Ťąga, ayām-gwāmisin kīcpin nō'pînanąt a'wäsi. Kīcpîn dac sī'bi wâbąndamąn, mānu mi'tîg ąni·a·'pągitōn, mīdąc imā^{n} tci'ąni ta'ku'kīyąn; misawāgu ā'pitci agā^{n}sing sībīns, mānū mi'tig āni·a·'pągi'tōn, mēdąc īmā^{n} tci·ą·nita'ku'kīyąn, mîsawāgu ą'nicā pąsągąmigā'k. Kägu wąnändagän i^{u} äninān."

Thereupon they set out. And when he arrived at the place where the youth had put down his pack, then there he made the camp; for the youth himself was away on a hunt for game. Now, when Nänabushu desired to make the fire, he put on the wood; and so again he leaped over it. For all that, it barely caught fire. Once again he leaped over it, and even less was the fire there. Again he leaped over, and no fire at all did he see. At last night came on. Now, when back came the youth, he heard the sound of somebody thumping on the ground; it turned out to be Nänabushu leaping over and over. Whereupon said the youth: "What, Nänabushu, are you doing? Perhaps you have been kindling fires (without any reason)."

"No," said Nänabushu.

And so, after the youth himself had leaped over, then the fire blazed up.

And very cold was Nänabushu at the time.

And then he said to him: "Don't ever do it again, not till you go into camp, then may you do it."

And so truly that was what Nänabushu did. Not till he had put on the wood did he then leap over, whereupon the fire blazed up. Now, continually were they travelling about, and often did the youth slay the game; ever so frequently Nänabushu had good food to eat. Very fond was he of his nephew.

Now, once Nänabushu had a dream that his nephew fell into a river. Whereupon he then said to his nephew: "I wish that you would be careful when you are following after game. And when you see a river, just fling a stick ahead of you, for that is where you shall step; even though it be a very small brook, do throw a stick ahead of you, and there you shall step, even though there be only the dry bed of a stream. Don't ever forget what I am telling you."

Kinwä^{n}jidąc bąbāmādisiwād. Nîngudìng kāwin kitągwicizīwąn odōjimąn. Mē·i·dąc änändąng Nänabuju: "Mīsa gąnąbątc kā·ī·nābąndąmāmbān."

Wīndąc uskinawä nō'pinanāt awäsīyąn. Kägā ä'dimāt mī·i'·^{u} wâbąndąng pasa'kąmigānig. Ā'nawi ugīmi'kwändān kā·i·gu'pąn omicōmäyąn, mīdac îmā^{n} kī'pa'kubīsād ki'tcizībing; kī·a·yāni îmā^{n}.

Wīndac Nänabuju wayābąnīnîg kīmādcā nąndawâbąmād odōjimąn. Mīdąc kīmi'kąng kitcizībi, mēya'pąnä odōjimąn kīwąni·ā·t. Mēdąc gīki'tcimawi, mēdąc kā·i·jimādcāt nisādciwąn. Nînguding idąc ąnimadābīt zībîng, ā'pitci wīmini'kwe; mīidac äjicingicîng wīmini'kwät, mīdac wâbąndąng mīnąn ąnāmīndîm, mīdac wā·i·ji·o·dā'pinąng, kāwindąc umī'kunazīnąn. Kînwä^{n}j ānugīdōtąm wīmąmōt. Kägabī dąc omā inābit icpiming, mī·i·^{u} wâbąndąng ągōdänig mīnąn. Minąngwąna īnī'^{u} mē^{n}sînātäpigisininig. A'pīdąc kāwâbąndąng, kī·i·'kido: "Mī·i·we kädicini'kādäg tciąni·a·'kī^{n}wąng, ąnībiminąn."

Mēdąc mīnawā gīmādcād. Ninguding, mīnawā ąnîmądābīd zībing, owâbąmān wâbimāngwąn ogiskimąnisīn gayä; nibī'kāng inābiwąg. Nänabuju dąc ogagwädcimān: "Wägunän kanawâbąndąmäk?"

Mēdąc ä'kitōwād: "Mąnidōg omā^{n} tā'wąg. Mīgiwe odā'pināwād Nänaboju odojimąn. Mī'·a·we maīngąniwayān kebiskwändä·o·niwit, mī·a·we känawâbąmąngit."

Kägätsa onickimigōn Nänabuju. Mīidąc äjigągwädcimād: "Ānīndi ändāwād? Wäwäni wīndamawiciyu'k."

So for a long time they went travelling about. Once upon a time his nephew did not return home. Whereupon thought Nänabushu: "Therefore my dream must have perhaps come true."

But in the mean while the youth was in pursuit of some game. Almost was he about to overtake (the game) when he saw the dry bed of a stream. Although he was mindful of what he had been told by his uncle, yet there he fell into a great river; he remained there.

Now, Nänabushu himself on the morrow set out to look for his nephew; and when he found a great river, then at once he lost (track of) his nephew. Hereupon he greatly wept, and then he started off down the stream. Once as he went down to the river, very anxious was he to drink; and so, as he lay down to drink, then he beheld some berries under the water, whereupon he wanted to get them, but he could not get hold of them. For a long while he tried in vain to get them. Finally, as up this way he looked, there he beheld the berries hanging. They were the things that cast the reflection (in the water). And when he saw it, he said: "This is what they shall be called till the end of the world, high-bush cranberries."[1]

Thereupon he continued his way. Another time, when he came down to the river, he saw a White Loon and a Kingfisher; in the water they were looking. Nänabushu then asked of them: "What are you watching for?"

Thereupon they said: "Manitous dwell in this place. It is they who took Nänabushu's nephew. Now, the skin of that Wolf, which they use for a flap over the doorway, is the thing for which we were watching."

Truly, indeed, was Nänabushu angered. Thereupon he inquired of them: "Where do they live? Rightly declare it to me."

[1] This episode does not properly belong at this point.

Mēdąc ä'kidowād: "Mī omā ,ändāwād īgi'^{u} mąnidōg kā·ō·dā'pināwād gidōjimąn."

"Wäwäni dibādcimoyu'k." Medąc kā·i·ji·a·ndomād ogiskimąnisīn. Mīdac Nänabuju kā·i·ji·o·jibī·ā·d ogiskimąnisīn kayä māngwąn.

Ā! gägä't minwändąmōg. Mīdąc ä'kidowād: "Kīcpîn kistcigīcā'täg, ka'·kîna tąmō'kīwąg. Mī·o·mā'ku nibāwād omā^{n} mînising."

Pä'kic kayä nickādisi Nänabuju. Mīdąc pągîdînād, kägā ogīnisān ogiskîmąnisīn; mī·i·dac wīnawądinād ogīpicigupinān. Mī·i·dac kā·i·cimādcād Nänabuju nō'piming. Ōgi·a·wi·o·ji·ā·n mi'tigwābīn kayä ąsawānąn. Mēdąc ä'kidot Nänabuju: "Tąga tawiki'tcikijā'tä wâbąng." Mēdąc kägä't kistcimija'kwąd wayābąng. Mēdąc Nänabuju kā·i·ji·i·jād imā^{n} tibicko minising, mīdąc imā^{n} tcigibig kīnībawît. "Mi'tigong nīngądijināgus," ā'pitci kāsōngąg kīckąną'kąd." Mī·i·dąc imā^{n} kī·ą·sad omi'tigwābīn imā^{n} oni'kāng. A'pīdąc kīzîs pąmō'kāng, ā'pitci gījā'tä. Kägādąc nayāwa'kwäg mī cigwa mō'kiwād mąnidōg.

Mēdąc ä'kidowād mąnidōg: "Kīwâbąndānāwāmbąn īni'·u·'k^{u} kīnawā iwe kīckąna'kąd?"

"Kāwīn," i'kidōwąg ānint.

Ānintidąc i'kidōwąg: "Ä^{n}ye^{ɛ}, nīwâbąndānābąn nīni'k^{u}."

Ānint i'kidōwąg: "Nāsąnā'ku Nänabuju ta·i·jināguz^{i}!"

Ąnōdc mąnidōg mō'kīwąg. Mī·i·dąc änāwād Wâbima'kwąn: "Taga, awigągwädcīwādąn i'we kīskana'kąd."

Mēdąc kägä't kā·i·ji·i·jād wâbima'kwa; mēdąc kigągwädcibidōt, kāwin kąnągä ogīkawibidōsīn. Mēdąc ä'kidot Wâbima'kwa: "Ā^{n}, kāwīn Nänabuju āwisī; mi'tig i·i·we!"

Whereupon they said: "This is the place where dwell the manitous who seized your nephew."

"Be sure to relate it truthfully." And then he asked the Kingfisher to come. Thereupon Nänabushu painted the Kingfisher and the Loon.

Ah! truly were they pleased. Thereupon they said: "If it becomes very hot, then will all come forth. It is upon this island that they usually sleep."

And all the while was Nänabushu angry. And when he let them go, he nearly killed the Kingfisher; for as he was going to seize him, he missed catching him. Thereupon off started Nänabushu into the forest; he went to make a bow and some arrows. And then said Nänabushu: "I will that it be very warm to-morrow." And so truly there was a very clear sky on the morrow. Thereupon Nänabushu went over to a place opposite the island, and there on the bank of the river he stood. "Like a tree will I look, (like) a stump that is exceedingly strong." And so there upon his arm he put his bow. And when the sun was rising, it grew very warm. And when it was nearly noon, then out began coming the manitous.

And then said the manitous: "Did you yourselves ever see that stump before?"

"No," said some of them.

But some of them said: "Yes, we ourselves are accustomed to seeing it."

Some of them said: "Woe to us should Nänabushu take on such a form!"

All sorts of manitous came forth. And now they said to the White Bear: "I wish you would go wrestle with that stump."

Thereupon truly thither went the White Bear; and he tried shaking it, but not a whit did he move it. Thereupon said the White Bear: "Why, it is not Nänabushu; it is wood!"

'Ā! käyābi ānint ugu'tānāwān. Kayä wīn Nigik kimōckąmu. Mēdąc ä'kidot: "Ha, ha, ha, ha!" ä'pā'pid, "kāwī'kā nīn ningīwâbąndazīn."

Mīdąc mīnawā ä'kidowād: "Skomān, kīn, Mîciginäbik, āwigutci'tōn!"

Mēdąc kägä't kī·i·jāt. Mēdąc kā·i·jitatibā'kuwād u'kwägąnāng. Mē·i·dąc kā·i·jibāpąsi'tād kînäbi'k.

Ān, nībiwä kī·ä·nimādcā kīzîs.

Kägāgu tciwä'kwānāmut Nänabuju mī·i'·u kā·i·cipągidcitānit micigînäbigōn.

Mēdąc ä'kidot ginäbîk: "'Ā, kāwin au Nänabuju āwîsī; mi'tig i·i·wē!"

Mī·i·dąc kā·i·jipōmäwād. Ickwādąc kimō'kīwąg nin mąnidōg, mī igiwe ogimāg. Mī·i·dąc kā·i·jinibāwād kījā'tänig.

Mēdąc Nänabuju kā·i·jināsi'kawād omi'tigwābīn, wī·a·wibîmwād. Nīn jiwanidąc miskwādäsiwąn, mī·i·dąc wâ·i·jidibātcîmowâd. Mīdąc änād Nänabucu: "Ic, tci tci tci! Kägu täbātcimu'kägun! Mäckut kīgawawäciininîm." Mē·i·dąc Nänabuju kā·i·ji·o·dā'pinād, mī·i·dąc ojibīwād.

Ān! kitcimînwändąmōg.

Mīdąc änād: "Mîskwādäsi kīgądigōm tcī·ą·ni·a·'kīwang."

Mīdąc ägud mîskwādäsīwąn: "Kägu kwaya'k pimwā'kän; ągawātäcinuwād ijipimwi."

Mīdąc Nänabuju kā·i·jināsi'kawād īni'u mąnidōn. A'pīdąc kā·u·disād, mī·i'·u äjipimwād, kwaya'kigu wiyawing, kāwindąc ugīmijwāsīn. Mīnawādac päjig odasąwān ugīnābisidōn, mīidec kā·i·jipimwād ągawātäcininit, mī·i·dąc kīmījwād. Mīnawādac wäwīp päjig ogīpimwān, īni'u ugimān.

Ah! but yet some of them feared it. And the Otter too came forth. Whereupon he said: "Ha, ha, ha, ha!" as he began laughing, "never before have I seen it."

And then again they said: "Let us see you, Big Serpent, go try it!"

Whereupon truly thither he went. Whereupon he twined round (Nänabushu's) neck. And then tight coiled the Serpent.

Well, far on its way had gone the sun.

When almost out of breath was Nänabushu, then was he let go by the Big Serpent.

Thereupon said the Serpent: "Why, that is not Nänabushu; it is wood!"

Whereupon they felt at ease. And then at the last out came two manitous; they were the chiefs. Thereupon they went to sleep where it was warm.

Accordingly Nänabushu went after his bow and arrows, that he might go shoot them. Now, there were two red-burned (Turtles), and now they were going to tell. Whereupon to them said Nänabushu: "Hush, hush! Don't you tell! In return I will adorn you in gay color." Accordingly Nänabushu took them up, and then painted them.

Ah! they were greatly pleased.

Thereupon he said to them: "Red-burned creatures you will be called till the end of the world."

Whereupon he was told by the red-burned (Turtles): "Do not shoot straight at them; where they cast a shadow is the place to shoot at them."

And so Nänabushu went to where the manitous were. And when he got to where they were, then he shot at them, right at their bodies, but he did not hit them. Now, another arrow he fixed upon his bow, whereupon he shot at the shadows they cast, and then he hit them. And so quickly at another he shot, at the chief.

Mī·i·dąc ci'gwa ki'kānimind Nānabuju. "Ääª, Nānabuju unisān ugimān!"

Mēdąc Nānabuju kā·i·jimādcība·i·wād. Ā! mēdąc nibi nō'pinąnigut. Ninguding idąc cigwa kāgā udadimigun nibi, mēdąc wâbąmād a'kagwidcīciwąn nāmądąbinid. Mēdąc ānād: "Ä, nicīmāⁿ, mąnido nimąmīdawiik!"

"Wa''e, ānīndi āndąnādcimąt awe mąnidō? Taga, omāⁿ pīndigān nīwājing!"

46. Nānabushu slays Toad-Woman, the Healer of the Manitous.[1]

Mī·i·dąc Nānabuju kā·i·jipīndigād aka'kwidcīciwājing. Ā'pīdąc kā'pīndigād Nānabuju kayā wīn, aka'kwidcīci kī'pīndigā, mīidąc kā·i·jikibā·ą·ng uwāc. Pānimā·i·dec kā'pimidciwaninig nipi, mīnawā gīsāga·ą·m Nānabuju. Ningudingidac ājipîmosād, onōndawān awiyª nągąmonit:

"A'ki yā'kwāgwāgiyē nîmbicina·u·cin."

Midąc kā·i·jināsi'tawād, mīdąc kīwâbąmād mindimōyāyąn, omaka'kīn; wīgubīn obimōndānąn, kayādac jicīgwąnąn ojāgwānsonąn 'aᵉaᵘ mindimōyāⁿ. Nānaboju·o·dec ogagwādcimān īni'ᵘ mindimōyā·ą·n: "Ānīn, nō'kimis, wā'tōdąmąn īni'ᵘ wīgubīn?"

Mīdąc ā'kidot mindimoyāⁿ: "Nānabujū kuca ogī'pîmwaᵉ mąnidoᵉ, nīnidąc nīnąnāndawi·ā·g īgi'ᵘ mąnidōg. Nānabuju·u·dąc winąndawāpini'kānā ōnowā wīgubīn; miziwā a'kīng wī·i·nābīginigādāwān. Kīcpin dec tōto'kābīgiskąng, mī·i·we tcigi'kānimint ānīndi ąyād Nānabuju. Kawinągīn Nānabuju kidāwisī?"

[1] For other versions see Nos. 18 (p. 145) and 32 (p. 261).

Now, then was the time they knew it was Nänabushu. "Oh, Nänabushu is killing the chief!"

Accordingly Nänabushu started to flee. Ah! and then by the Water was he pursued. Now once, when nearly overtaken by the Water, he then saw a Woodchuck sitting up. Whereupon he said to him: "Alas! my little brother, by a manitou am I pursued."

"Well, where is the manitou about whom you are talking? Pray, come into this little hole of mine!"

46. Nänabushu slays Toad-Woman, the Healer of the Manitous.[1]

So Nänabushu came into the Woodchuck's hole.[2] So after Nänabushu had gone inside, then the Woodchuck went in too, whereupon he closed (the entrance of) his hole. And not till the water had flowed past, then again out went Nänabushu. Now once, as he went walking along, he heard somebody singing:

"From the ends of the world do I come with the sound of my rattles."

After that he sought, listening for (the singer), whereupon he saw an old woman, a toad; some linden-bark she carried upon her back, and rattles too were hanging from the old woman's girdle. Thereupon Nänabushu inquired of the old woman: "What, my grandmother, do you intend doing with that linden-bark?"

Whereupon said the old woman: "Why, Nänabushu indeed has shot the manitous, and I am going to heal the manitous. And for Nänabushu will be set a snare (made) from this linden-bark; all over the earth will twine be laid. And if it pulls when he steps into it, then will it be known where Nänabushu is. Are you not yourself Nänabushu?"

[2] Translated by the editor.

"Kāwīn," i'kido Nänabuju. "Kīdābimādci·i·kîna Nänabuju wâbąmąd?" Mīdac änād: "Ānindi äyāyąn?"

"Mī·i·mā^{n} päcu ugimāg äyāwād. Nōngum unāngucik mī·i'·we kägä't wīkitcinąnāndawiiwäyān, mī·i'·we Nänabuju odōjimąn usągīn kädącimigōyān nōngum unāgucik."

Mīdąc änād Nänabuju. "Ānīni'ku äna·ą·mąn nągąmoyąn?"

Mīdec mindimoyä kidibādcimut: "Mīsa'ku i^{u} äna·ą·mān nągąmoyān:

"'A'ki yä'kwāgiyē nimbicina·u·cin.'"

Ā'pī·i·dac ka''kina kāwīndąmāgut mī·i'·^{u} kā·i·jinisāt. Mī·i·dąc kā·i·jipa'kunāt mē·i·dec kā·i·i·jipīzi'kawād, mē·i·dąc kī·o·dā'pinąng wīgobīn kīpîmōndąng; kayä dac jīcīgwąnąn ugījägwąsonąn. Mē·i·dąc kīmādcād äjāni'pąn mîndimōyäyąn. Kayäwīndąc kī·ą·ninągamo:

"A'ki yägwāgiyē nimbicina·o·cin."

A'pī·i·dąc tägwącing ändānint ugîmā^{s}, mī·i·wâbąmād udōjîmąn owayānini kībîskwändä īgąniwinint. Nänabuju owâbąmān tcītcipiskānit. Mēdąc ä'kidot: "Nîyā! nōjis, ījiwijiyu'k ändąnąpiyān?"

Kägä't idąc ogī·i·jiwinigōn îmā^{n} ändąnąbipąn mîndomōyä·i·bąn. Mīidąc wâbąmād a'ki'kōn tcībā'kwān; mī·i'·we Nänabuju udōjimąn uzągīn kā'kījidänig. A'kawä'ku wisînībąn awe mîndîmōyäbąn. Mīdąc Nänabuju i'kido: "Kāwīn ningawīsinisī, pānima^{n} kī·i·ckwā'tayān, ningawīsin." Mē·i·dąc ä'kidot Nänabuju: "Ka'kina sāga·ą·mu'k^{u}, nīnä'ta umā^{n}

"No," said Nänabushu. ("Do you suppose that) you would be permitted to live if you should see Nänabushu?" And then he said to her: "Where do you abide?"

"Yonder, near by where the chiefs are. On this evening is truly when I will do some wonderful healing, whereupon the upper arm of Nänabushu's nephew shall I be given to eat this evening."

So then to her said Nänabushu: "What is the nature of your song when you sing?"

Whereupon the old woman revealed (it), saying: "This is the way I usually sing when I sing:

"'From the ends of the world do I come with the sound of my rattles.'"

Now, after he had been told everything, then he slew her. And after he had flayed her and put on (her skin), he then took up the linden-bark and put it upon his back; and the rattles too were hanging at his belt. And then he went in the same direction whither the old woman intended going. He too went singing along the way:

"From the ends of the world do I come with the sound of my rattles."

And when he arrived at the home of the chiefs, then he beheld his nephew's skin used as a flap over the entryway. Nänabushu beheld it move with a quiver. Whereupon he said: "Ah, me! my grandson, will you lead me to the place where I am to sit?"

Now, truly was he led to the place where the old woman would have sat. And then he saw a kettle with food cooking in it; it was the upper arm of Nänabushu's nephew that was cooking. It was usual for the old woman first to eat (before she began with the work of healing). And so Nänabushu said: "I am not going to eat, not till after I have finished, then will I eat." And this said Nänabushu: "All of you go out of doors, I only here

ningạtayā." A'pīidạc ka'''kina kāzāga·ạ·mowād, mīimā^{n} jingicinowād īgi'^{u} ugimāg, owâbạndānạn udạsawānạn sāsāgā'kwisininig imā^{n} ugimā^{n}wa^{e} wīyawining. Mī·i·dạc kījạcijigwawād, mī·i·dạc kägä't kīnisād. Mī·i·dạc kīnibowād. Mē·i·dạc ä'kidot: "Mīsa kīnibowād mạnidō."

Mē·i·dạc ājibībāgiwād: "Ä, mīsa kīnibowād mạnidōg! 'Ā'ā'^{u}, mādcīdōyu'k wīgobīn mi'ziwä a'king ta·i·nābigạmanōn; mī·i·dạc tcigi'känimint ānindi ayāgwän Nänabuju, kīcpin tōtō'kābīgiskạng." Mīdạc ka'''kîna kā·i·jimādcāwād, kī'pimābiginạmowād wīgobīn.

A'pī·i·däc ka'''kina kāmādcāwād, Nänabuju ogīpigiskijwān kīstcitcibā'kwä mạnidōwiyās. A'pī·i·dạc kā'kīziză'kwäd, ugī·ạ·ndumān ạbînōdcīyạn, mēidạc gī·ạ·cạmād. Päji'kidac ạbînōdcīyạn ogīki'känimigōn Nänabuju ayāwît ta'pābiwạn. Mīdạc änād: "Pä'kā, nicīmä, kägu dibādcimō'kän!" Me·i·dạc Nänabuju kā·i·jipa'kwä^{n}jạng mạnidōpimidä, mēdạc kā·i·jimīnād kwīwizänsạn. Mēdac änād: "Kā'kā'kijōbīzi kädicînikāsyạn tci·ạ·ni·a'''kīwang."

Mēdạc Nänabuju kā·i·jiodā'pinād mạnidōwayānạn kayädạc odōjîman wayānạn, mē·i·dạc kā·i·jimādcībạ'tōd, mini'kidạc kāwâbạndạng wīgubīn bimābigạmunig, ka'''kina ogī·a·nitō-'tō'kibitōnạn.

Mēdạc ä'kidōwād ka'''kina gābimādisiwā'pạn: "Ä^{e}ä'! ca'yīgwa Nänabuju tō'tō'kābīgiskigä."

Mī·i·dạc ci'gwa nībi kīmō'kitciwạng, kayädạc kī'ki'tcikimiwạn; kayädạc īgi'^{u} ạsinīg icpîmīng gī·ō·ndạgō^{n}dcinōg, Nänabuju kī·a·ndoskōnind. Nībiwa ogīnisigowān ạsinīn nībi gayä. Nänabūjūdec wạdciwing ānạgī·a'''pa·i·we. A'pī·i·

will remain." And after all of them had gone out, then yonder, where lay the chiefs, he beheld his arrows that were sticking out from the bodies of the chiefs. Thereupon he shoved them in (farther), working them back and forth, whereupon he truly killed them. So now they were dead. Accordingly he said: "Therefore now dead are the manitous."

And then they cried aloud: "Alas! now dead are the manitous. Now, then, take you the linden-bark (twine) everywhere over the earth, and string it around; for then it will be known where Nänabushu is, should he happen to step into it (and be caught)." Thereupon they all started away, laying the linden-bark twine.

And when all had started away, Nänabushu cut (the manitous) into pieces, and made a great cooking of the manitou-flesh. And when he had finished cooking, he invited the children, and then fed them. Now, by one of the children that was peeping in was Nänabushu recognized to be who he was. Thereupon he said to it: "Hold on, my little brother, don't you tell!" And when Nänabushu sliced off some manitou-grease, he then gave it to the small boy. Whereupon he said to him: "Fond-of-Raw-Fat [1] shall you be called till the end of the world."

Then, after Nänabushu had taken up the manitou-skins and the skin of his nephew, he then started off running; and, as much of the linden-bark he saw stringing about, all of it he touched as he went along.

Thereupon said all who were then living: "Halloo! Nänabushu is now touching against the snare."

Thereupon the water now began to come forth, and a mighty rain began to pour; and also the rocks from above began to fall, to the end that Nänabushu be crushed. Many were killed by the rocks and the water. Now, Nänabushu tried in vain to flee to a mountain. But when

[1] A small frog.

dec wayābąndąng mōckąninig a′ki, mīi′ᵘ kīmāwąndōcimād mi‘tigōn kī·u·ji‘tōd pīndazāgąn. Nīⁿjwāswi ä‘tᵃ kī‘pōsiwąg imāⁿ pīndazāgąning a‘pī kāni‘kipīg a‘ki. Mīdąc îmāⁿ kī·a·yāwād pīndisāgąning; ānīndidąc gayä awäsīyąn ogīpōzi·ā·n, pînäjīⁿyaᵉ, ąnōdc gayä awīya päbāmisätcig. A‘pī·i·dąc kînwāⁿj äyāwād îmāⁿ pindązāgąning, ogīkąnōnān nä‘tāgōgīnit: “Gitākąski‘tōnāwāna pąngī a‘ki? Kīcpin pīdōyäg, nindā·u·ji‘tōn a‘ki.”

Ni‘tamidąc aᵘ aⁿwäⁿyąn odānągī·a·nōnān tcīgōgīnit, kāwīndąc ogī‘tä·u·di‘tazīn a‘ki; kīnōndäkisābāwe. Usagābini‘kānān īni′ᵘ wī′gup, mī·i·gu ka′‘kina kā‘tōtawād, cīcī·i·bąn gayä māngwąn gayä āmi‘kwąn. Mēdąc kimōjskinisät, mīnawā bēijik cīcībąn, māngwąn, mīgu gayä wîn kā·i·jiwäbisinit. Kāwīn ogīkąski‘tōsīnāwa a‘ki. Mīnawādąc ami‘kwąn ogi·ą·nōnān tcigōgīnît, migogayäwīn kā·i·jiwäbisit; kīnōndänīsābāwe. Ānawi‘kᵘ kāmōⁿskitcisänitîn, ogīwāwābąmān a‘kⁱ tcita‘kunaminit, kāwīndąc kägōn ogimi‘kaⁿzi a‘ki. Mīnawādac wąjąskwąn ogī·a·nōnān tcigōgīnit. Mīnawā ogīsągą‘pinān wīgup.

Mīdac kīgōgīt wąjąsk. Awącimäⁿ nībiwa ugīwī‘kupidōn wīgup. Nīngudingigu udōdō‘kibidōn iᵘ są′bāb ‘aᵍaᵘ wająsk, mī′·i·we nīsābāwād. Mēdąc Nänabuju äjiwī‘kubinād; mēdąc wâwâbąmād wająskwąn, ogīmi‘kān pąngī a‘ki ta‘kunąminit īdąwini‘k, pąngī gayä uda‘kwąndān, a‘ki, onīngwigąnāng gayä päpąngi a‘täni. Mēdąc Nänabuju kā·i·jiodā‘pinąng, ugīpōdānān wająskwąn, mēidec kī‘pimādci·ā·d. Mīgu ka′‘kina iᵘ kā‘tōdawād. Mī·i·dac kā·i·jibā·a·sąng unindcing

he saw that the earth was overflowing with water, then he gathered together some logs (and) made a raft. Seven only embarked upon that raft when the earth was flooded over with water. And so they remained there on the raft; some game-folk, too, he put aboard, birds, and all the various creatures that fly about in the air. And after they had been a long while on the raft, he spoke to them that were good at diving: "Can you procure a little earth? If you fetch it to me I would create an earth."

Now, he first employed the (?) (kind of duck), but (the bird) was not able to come within reach of the earth; it was drowned before it got there. He had it tied with linden-bark twine, for that was what he did to them all, — the Ducks and the Loon and the Beaver. And when it came floating up to the surface, then another Duck, and also the Loon, had the same thing happen to them. They were not able to fetch any earth. And next he had the Beaver dive; but it also met the same fate, it drowned before it reached the bottom. Every time that one came up, he looked to see if it had hold of any earth, but nothing of earth he found. So next he had the Muskrat dive; also he had it tied with linden-bark twine.

So then into the water dived the Muskrat. Much farther down he pulled on the linden-bark cord. At last he felt the Muskrat pulling at the cord, and that was when it was drowning. Thereupon Nänabushu pulled it up; and when he examined the Muskrat, he found that it was holding a little earth in both its paws, and a little earth it also had in the mouth, and there was a little in each armpit too. Thereupon, after Nänabushu took the Muskrat up in his hands, he breathed upon it, whereupon he revived it. Now, that was what he had done to them all. Now, when Nänabushu had dried the earth in

iwa'ki a^{u} Nänabuju, mē·i·dąc kā·i·jimąmigunąng i^{u} a'ki. Mēidec mīnawā kā·i·ji·ą·nōnād kāgāgiwąn ningudc^{i} a'ki tcisāgibī·i·nig, kāwīndąc kītągwici^{n}zi kāgāgi. Mīnawādac wâbimīmīn ugi·ą·nōnān; mīidąc kī'pīdōt wądi'kwąnäns 'a^{s}a^{u} umīmi. Mēdąc Nänabuju kā·i·jipąda'kidōt îmā^{n} i^{u} a'ki tä'kunąng, mīidac kā·i·ji·a·''pągidōd nibī'kāng. Päkic kī·i·''kidot: "Tąga, mînis omā^{n} tayāmągąt." Pä'kickayä ugīpōdādān.

47. The Scattering of the Animals and the Regulation of Nature.

Mī·i·dac îmā^{n} kī·a·yāwād minising, Nänabujūdec kī'pōdādcigä kiwi'tāya·ī· minising; mīidec äskąm kī·ą·nimistcāg a'ki. Mīgū i^{u} kā'tōdąng kinwä^{n}j. Kāningudwāsugunaga'kidac ugi·ą·nōnān ądi'kwąn, "Skomā^{n} kiwitāskąn 'ō^{g}o'^{u} a'ki."

Kīmādcādąc ądi'k. Ā'pitci ki·a·''kiwä^{n}zīyu^{i} ā'pī dägucing.

Mīnawādac ma·ī·ngąnąn ugī·a·nōnān, kayäwīndac ma·ī·ngąn ā'pitci kī·a·''kiwä^{n}ziyu^{i} a'pī tägucing. Īni'widac awäsīyąn kā'pōsi·ā·''pąn ā'pitci kīpā'ta·ī·nowąn, kayä wīnawāgu ąnicinābäg āja kīąnipa'ta·i·nowąg; päpāmisätcig kayä pinäcī^{n}yąg. Nänabujūdac ogīwāwīnān kädijini'kāsowād awäsīyąg; kayägu päbāmisäwād pinäcī^{n}yąg ugīwāwīnān kädijini'kāsowād; kīgō^{n}yąn gayä. Kayädac kīgidōwąg kädąciwād kīzisōg ningobibōn, kayädąc kä·u·ndānimąk kīwi'tāgījik

his hands, he then rolled it into a ball. So then next he had the Raven (go find) if the earth could be seen anywhere out of the water, but the Raven did not return. Then next the White Pigeon he employed, whereupon a tiny twig did the Pigeon fetch. And after Nänabushu had stuck it into the earth which he had there in his hand, he then tossed it into the water. At the same time he said: "I will that an island come into existence here." And at the same time he breathed upon it.

47. The Scattering of the Animals and the Regulation of Nature.

And so they remained there on the island, and Nänabushu breathed all over the island; and all the while larger grew the earth. Now, that was what he was doing for a long while. And when the sixth day was up, he then employed a caribou. "I would have you go round this earth."

So away started the caribou. It was very old when it returned.

Then next he employed a wolf, and the wolf was also very old when it came back. And then the game-folk that he had had on board were becoming very numerous, and the people too were themselves now increasing in number; and (the same was likewise true) of the birds. So Nänabushu called the game-folk by the names by which they were to be known; and also the birds that fly in the air, he named them by what they were to be called; and (it was) also the same with the fishes. And they also decreed how many moons there should be in one year, and also the number of directions from which the winds would blow, that from the vault of the sky in eight directions would the winds blow. So this was what he

cwā'tcing tci·u·ndānimąk. Mī·i·dąc kā·i·'kot: "Ānīc, mīsa ka'kina kī·u·ji'tōyān kānōndcipimadisiwād ąnicināb ēg."

Mēdąc iwa'pi kīsiswä·i·diwād miziwe a'king. Kā·i·jimādcāwād, kayä wīndąc Nänabuju kīmādcā.

Mīsa ä'kosid.

48. Nänabushu breaks the Necks of the Dancing Geese.[1]

Ningudingisa′ Nänabujū anipapimusät nō'pîmīng. Ninguding umądābīn sāga·i·gąn, mīdąc imā^{n} wâbąmāt nībawa ni'ka^{g}. Ā'pidci omisawänimā^{g} wī·ą·mwāt. Mīdąc änād: "Ictä′, nicīmä·i·dug, ondās, ōmā^{n}, pījāyu'k!" Ānawidec kī'pījāwąg ni'kąg, kāwīn ā'pidci päcu pīcāsīwąg. Minawāgu ogąnōnā^{g}: "Nicīmä·i·dug! ōmā^{n} pīcāyu'k, ka·ō·dcīmininim!" Ogusigō päcu′ tcîbīcānît. Kägа'pī nō'pimīng kī·i·jā Nänabujū; mi'tigōnsąn ugīnāsi'kānąn. Mī·i·dąc kā·i·ji·u·ji'tōd wīgiwāmäns, mīnawā ogąnōnān ni'kan: "Ąmbä ōmā^{n}, udaminodā, kanīmimin!" Kägąpī ogīwayäjimān ni'känsa′. Mēdąc kā·i·jipīndigäwād wīgiwāmänsing, mī·i·dąc äjikąnōnāt Nänabujū: "Ka'kina pąsąngwābicimuyu'k." Mīdac äjinagamut:

"Pąsąngwābicimōwinąn nimbīdōnąn.
Pąsąngwābicimōwinąn nimbīdōnąn.
Pąsąngwābicimōwinąn nimbīdōnąn.
Pąsąngwābicimōwinąn nimbīdōnąn."

Mīdąc kä^{c}gä't äjipasąngwābiwād nīmiwād. A'pī·i·dąc ka'kina päsąngwābiwād, ogītābibinān ni'kąn: mīdąc kīpō'kugwābinād. Nījidąc näsād, ugīki'känimigōn; mi·i·dąc äjipībāgiwād: "Ä^{c}ē′^{i}, Nänabujū kinisigunān!" Mīdąc kā·i·jisāgidcisäwād wīgiwāmänsing. Nījä'ta kānisāt.

[1] For other versions see Nos. 11 (p. 101) and 20 (p. 169).

said: "So, therefore, have I now finished the creation of everything from which the people will derive life."

And that was the time they scattered to all parts of the earth. After they were gone, then Nänabushu himself went away.

And this is the end (of the story).

48. Nänabushu breaks the Necks of the Dancing Geese.[1]

Once on a time Nänabushu was travelling about inland. By and by he came out upon a lake, and so there he saw numerous Geese. Very keen was his desire to eat them. Thereupon he said to them: "Look, my little brothers! Hither, come here!" And although hitherward came the Geese, yet not so very close did they come. And again he addressed them, saying: "O my little brothers! come hither, I want to kiss you." They were afraid to come close. At last up inland went Nänabushu; some osiers he went to get. And when he had put up a small wigwam, again he spoke to the Geese, saying: "Come hither, let us play, we will dance!" At last he persuaded the goslings. And so when they had gone inside of the little wigwam, thereupon to them spoke Nänabushu, saying: "All shut your eyes when you dance." And then he sang:

"A dance with eyes closed do I bring (to you).
A dance with eyes closed do I bring (to you).
A dance with eyes closed do I bring (to you).
A dance with eyes closed do I bring (to you)."

Thereupon they really closed their eyes when they danced. And when all had closed their eyes, he seized a Goose; whereupon he broke her neck. And when he had slain two, he was found out; upon which they cried aloud, "Hey, by Nänabushu are we being slain!" And then they flew out of the little wigwam. Only two he had killed.

Mīdąc kī·ą·nimādcīnāt īni^{u} ni'känsan. Kī'pōdawā tcīgibīg, mīdąc imā^{n} wīkīciswāt ni'känsa^{s}. Kīnīngwa·ą·bwä, uzidänsąn ogīsāgisidōnąn. Mī·i·dąc kā·i·jikawicimut wīnîbāt, kīmitcidiyäcin. Mīdąc änāt udiyän: "Kīcpîn ąnicinābäg sāgäwa·ō·wāt, wīndamawicin." Kägā cīgwa näbāt ogąnōnigōn: "Ictä, anicinābäg sāgäwa·a·mōg."

Nänabujū onickābą'tō inābit, kāwīn awiya owâbąmäsīn. Minawa ki'kawicimō. Pīnic nī^{n}jing ogītcīcimigōn. Käga'pī kīnîbā Nänabujū.

Ąnicinābäg kīsāgäwa·ō·wāt owâbamāwān awiya mitcidiyäcininit. "Nąckä! ku'ca awä', mīmawīn Nänabuju." Kī'kąbā pä^{e}jik 'a^{s}a'^{u} anicinābä; owâbandānąn ni'kī'wizidąn sāgadānwąngizinunig. Mēdąc äji·ą·ndawāwāngā·i·gät, mīdąc kā·i·ji·o·dā'pinād īni'^{u} ni'känsan. Ogīkīckijānąn uzidänsąn; äjisininigibąn, ogī·i·jisitōn 'i^{s}ī'^{u} mî'tawāng. Mīdąc kī·ą·nimādcāwād ąnicinābäg.

A'pī·i·dąc kwäskuzit Nänabujū, owâbąndānąn keyābi ą'tänig uzidänsąn. "Mīsa' cīgwa tcîwīsiniyān," i'kido. Mī·i'·^{u} äji·o·dā'pinąng ni'kiwizit, mī ä'ta uzidäns mä'kąng; minawā bä^{e}jik odōdā'pinān, mīnawā ogīmąnibidōn. "Tiwä^{e}! mäwīja·ī·dug kāminuzuwāt nini'känsumąg," i'kidō. Mīdąc äjiąndwā·ā·nga·i·gät, kāwīn awiya äyāsīwąn nikänsima^{s}. Mī·i·ądc änād udīyąn: "Māgicā ąnicinābēg kī'kimōdiwąg nini'känsima^{s}."

"Kāwīn," udigōn.

"Kä^{e}gä't, awiya kī'kîmōti. Nōngum kīgątānimis." Mēdąc

Thereupon he carried the goslings away. He made a fire by the edge of the water, and it was there he intended to cook the goslings. He baked them in the embers, their little feet he left sticking out. And when he lay down to go to sleep, he lay with his bottom exposed. Thereupon he said to his bottom: "If any people come in view round the point, then you notify me." When he was nearly asleep, he was addressed: "Ah! some people are coming into view round the point."

Nänabushu leaped up from where he lay to look, but he saw no one. Again he lay down to sleep. Even a second time he was deceived. Finally to sleep went Nänabushu.

Some people paddling into view round the point saw some one lying with his bottom exposed. "Why, look! yonder is some one, it must be Nänabushu." Ashore went one of the men; he saw gosling-legs sticking out of the ashes. And so, when scratching among the ashes, he thereupon picked up the goslings. He cut off their little legs with a knife; as (the feet) were before, so back in the ashes he placed them. Thereupon the people continued on their way.

And when from slumber awoke Nänabushu, he saw (that) the little legs were still there. "Therefore now shall I eat," he said. So when he took hold of a gosling-leg, it was a little leg only that he found; another he took up, another he pulled out. "I declare! it must have been long since my goslings were thoroughly cooked," he said. Thereupon he searched about in the ashes, but there was nothing of his goslings. And so he said to his bottom: "Perhaps some people have stolen my goslings."

"No," he was told.

"To be sure, somebody has stolen (them). This moment shall you be punished." Thereupon, when he had built up

kā·i·jikistcipōdawäd, mīdąc imān äjidiyänit. A'pī·i·dąc tcayāgisut, "Tcī^{i}, tcī^{i}, tcī^{i}!"

"E·ä·^{g}e, 'Tcī, tcī, tcī,' kā·i·nwäyąn kā'kimotimigōwiyān ninikänsimąg."

Wī'kādąc kī·ą·nipasigwī, kī·ą·nimādcā nō'pîmīng; ā'pidci wīsągändąm udīyąn.

49. Nänabushu and the Little Fishers.

Ningudingidąc ąnipabimosäd, ogīmi'kawa^{g} udcīgänsa^{g} äyānit. Mīdąc änād: "Ānīndi gīgiwā?"

"Pabānąndawändcigä."

Mī·i·dąc kā·i·jipōpō'kutcībināt, ugīmīdcinā^{g}. Mīdąc kī·ą·nimādcād. A'pī·i·dac tägucing udcīg ugīmi'kawā^{g} unīdcānesa^{g} nibunit. Mīdąc äjinō'pinąnād Nänabujūn. A'pī·i·dąc ädimint Nänabujū, ąninągąmō Nänabujū:

"Udcīgänsąg īnā kābōpō'kudcīpinägwā.
Udcīgänsąg īnā kābōpō'kudcīpinägwā.
Udcīgänsąg īnā kābōpō'kudcīpinägwā.
Udcīgänsąg īnā kābōpō'kudcīpinägwā."

Udcīganidąc ogąnōnigōn: "Kīnmāwīn, kigīnisāg ninīdcānisąg!"

"Kāwīn!" i'kidō Nänabujū. A'pī·i·dac ädimint, mi'tigunk kī·ā·'pągizo.[1] Udcīgidąc ugīmīgādān 'i^{g}i'^{u} mi'tik, ā'pidci ugīpīgwąndān ^{g}i'i'^{u} mi'tig. Mēdąc kä^{e}gä't Nänabujū wīsągändąnk udiyānk.

[1] Mi'tigunk kī·a·'pągizo, "he turned instantly into a log;" literally, "into or on to a log he threw himself," but the sense is as given in the translation.

a great fire, he accordingly turned his bottom towards it. And when he was burning, "Ouch, ouch, ouch!" (his bottom) said.

"Oh, 'Ouch, ouch, ouch!' is what you would say after I have been robbed of my goslings."

Now, a long while afterwards he rose to his feet, he started off inland; a very severe pain he suffered at his bottom.

49. Nänabushu and the Little Fishers.

And once, when travelling along, he came upon some young Fishers. And this he said to them: "Where is your mother?"

"She is off somewhere hunting for game."

And when he had broken them in two at the wrist, he eased upon them. And then on his way he went. And when home was come the Fisher, she found that her children were dead. Thereupon she pursued Nänabushu. And when Nänabushu was overtaken, he was going along singing a song:

"Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists."

By the Fisher was he addressed: "Then it was you, you slew my children!"

"No!" said Nänabushu. And when he was overtaken, he turned instantly into a log.[1] And the Fisher fought the log, ever so much did she tear the log with her teeth. Thereupon truly did Nänabushu suffer pain in his bottom.

50. Nänabushu and the Ruffed Grouse.

Menawā kī·ą·nimādcā Nänabujū ā'pidci kāgīdcidīyät. Mīnawā pinänsa^{ę} umi'kawā^{ę} nąmądąbinit. "Ānīn äjini'kāsud kigiwā?"

"Kuckungäsi."

"Nābisa·a· kuckungäsi!" i'kidō Nänabujū. Mēdąc kā·i·jimīdcinād, mīdąc kī·ą·nimādcād.

A'pī·i·dąc tägucing kîstcipinä owâbąmā^{ę} unīdcānisa^{ę} mōwiwinit. "Awänän kā'tōtōnäg?"

"Nänabuju ningīmīdcinigunān."

Kinickādizi 'a^{ę}a'^{u} pinä. Ogīnō'pinąnān idąc Nänabujūn, nīgānidąc änī·i·jānit kī'pōni a pinä. Kīckābi'kāng ąnī·i·jābąn Nänabujū, pinädąc kī'kāzu cingubī'kāng. A'pī·i·dąc imā^{n} pämusät Nänabujū, pînä tcäse'kā kīpąsigu·u·, änīgu'k gita'tawängä. Ā'tā! mī a'panä Nänabuju kā·i·jikā'kābi'kisä. Mēdąc kītcīcābi'kitiyäcink. Kī·i·nābit imā^{n} kīckābi'kānk, owâbąndānąn umīgīn agu'känik imā^{n} asînīng. "Wā'kunąg kīgątigōm," udidān. Mīdąc īgi'^{u} wā'kunąg Nänabujū udūmigiwidiyān.

Mīnawā mi'tigōnsąn ugī·ą·nimindciminānąn. "Mîskwābimągōg kīgątigōm tciąni·a·'kīyunk."

51. Nänabushu and the Moose-Head.

Mīdąc kī·ą·nimādcād. Mīdąc kīnągickawād ininiwąn, ā'pidci uniciciwąn. 'Ā, mīgwana^{ę} uctigwāning! Nänabuju ogąnōnān: "'Ā, nīdci, ānīndi äjāyąn?"

50. Nänabushu and the Ruffed Grouse.

On his way continued Nänabushu with a bottom exceedingly sore. Next some young Ruffed Grouse he found, that were sitting down. "What is the name of your mother?"

"A Frightener."

"The deuce! she is a frightener," said Nänabushu. And so when he had eased himself upon them, then on his way he went.

Now, when home was come the old Ruffed Grouse, she saw her children covered with dung. "Who did that to you?"

"By Nänabushu were we eased upon."

Angry was the Ruffed Grouse. So she followed after Nänabushu, and in the path ahead of him the Ruffed Grouse alighted. By the edge of a cliff was Nänabushu going, and the Ruffed Grouse was hidden among the balsams. And when by the place Nänabushu passed, the Ruffed Grouse suddenly flew up; with all her might she flapped her wings. Ah! then off tumbled Nänabushu over the precipice. And then, alighting upon his buttocks, down he slid. On looking up at the precipice, he beheld his sores sticking there to the rock. "Lichens shall you be called," he said to them. And so the lichens were sores from Nänabushu's bottom.

Next he went grabbing hold of the shrubs as he passed among them. "Red willows shall you be called till the end of the world."

51. Nänabushu and the Moose-Head.

Thereupon he started on his way. And then he met with a man, very handsome was he. Ah, the feathers upon his head! Nänabushu spoke to him, saying: "Well, my friend, whither are you bound?"

"Ā, ąnicāsągo nimbąbāmādis; kīnîdąc, ānindi äjāyąn?" [1]

"Kā, anicāgunā gayä nīn nimbąbāmādis." Mi'tigwābīn oda'kunān 'a^{e}a'^{u} inini, Nänabujūdąc ogąnōnän: "Tā, nīdci kä^{e}gätsa' unicici kimi'tigwāb. Skumā bīc, nīngągągwätāgîbinā."

"Ā, kāwīn! Kāwīka awiya nindawi·ā·sī."

"Ā, mānō, nīdci, kąnągägō ądcinā!" Kînwä^{n}j ugītącimän. Käga'pī ugīmīnigōn īni'^{u} mi'tigwābīn, Nänabujūdąc ugągwädägibinän mi'tigwābīn. "Tā^{a}, kä^{e}gätsa' minwägizi. Skumā wīn ī·i·wä kidasawän." Kînwä^{n}j änawi ogīsägi'tägōn, käga'pī ogīmīnigōn. Mī·i·dąc kä·i·jinäbisitōd ī·i·mä^{n} ątcābīnk; mī·i·dąc kągwätägibināt Nänabucū mi'tigwâbin, mī·i'·^{u} kä·i·jipîmwäd īni'^{u} ininiwąn känągickawä'pąn. Mō^{n}zunk kī·i·jinäguziwąn a'pī gänisät; ä'pidci wīninōwąn. Kistcimînwändąm Nänabujū kistciwīsinit. Mī·i·dąc kä·i·jipigickijwäd īni'^{u} mō^{n}zōn, ä'pidcidąc wänicicink wīyäs ugīkijizän wämīdcit; pimidä gayä. Kä'kījidänik, mīdąc kī·ą·gwä·i·zä'kwät. Cī'gwa wīmädąndcigät, kizībä'kwąt. "Tciē^{n}, tciē^{n}," inwänik. Käwin omino'tąnzīn. "Ictä, pîzän tāga!" Äckamigu kijīwä ī·i'·^{u} kizībä'kwąt. Nänabujudąc kīpąsigwī, ogīmąnijän pąngī ojōbīn. Mīdąc ädąnk ī·i'·^{u} kizībä'kwąt: "Kä^{e}gätsa' kidōmbīgis. Kīwąnickwäm wīwīsiniyän. Owä gayä gīn mīdcin." Mīdąc Nänabuju a'tōd ī·i'·^{u} pimidä kizībä'kwąt ogīta'kwąmigun. Mī·i·mä^{n} kī·ą·gōdcink kistciginwä^{n}c, pīnic ąnōdc awäsīyąg — ma·ī·ngąnąg; kwingwa·ä·gäg,

[1] Translated by the editor.

"Oh, I am just simply travelling about; and you, where are you going?"

"Oh, I too am simply wandering aimlessly about." A bow the man held in his hand, and Nänabushu addressed him, saying: "Why, my friend, truly handsome is your bow. Just you hand it over to me, I want to see how it pulls."

"Ah, no! never do I turn it over to any one."

"Oh, please, my friend, just only for a moment!" A long while he coaxed him. At last he was given the bow, and Nänabushu tested the spring of the bow. "Why, to be sure, it pulls finely. Just (hand me) over that arrow of yours." With all his pleading, yet a long while was it withheld from him, but finally it was given to him. Thereupon he fitted it in place on the bowstring; and when Nänabushu pulled upon the bow, he thereupon shot the man whom he had met. Like a moose he looked, after (Nänabushu) had slain him; he was ever so fat. Highly pleased was Nänabushu to have a great heap of food. Accordingly he cut the moose up into pieces, and very nice was the meat he cooked to eat; and the grease too (was savory). When it was done, he accordingly took it out of the kettle. Just as he was on the point of eating, there was a creaking noise. "Tciē^{n}, tciē^{n}!" was the way it sounded. He did not like the sound. "Now, do you keep silent!" Still louder grew the noise of the creaking. Nänabushu rose to his feet, sliced off a little bit of (fatty) tenderloin. And then he said to the creaking noise: "Really, too much of a noise are you making. You are annoying me when I want to eat. This too do you eat." And when Nänabushu placed the fat in where the creaking noise was made, he was caught fast. Accordingly there he hung for a great while, until all sorts of game-folk —

udcīgąg, wâgucąg — gītągwicinōg kī·ą·mwāwād mōzōn; kāgāgiwąg gayä. Pānimā ka'kina kā'kidąmunt 'a^{e}a'^{u} mō^{n}s mī·i'·^{u} pîdcīnąg, kīpągidąmigut Nänabujū ī·i'·^{u} kizībā'kwąt. A'pidci wīwisini kī·i·jā iimā^{n} abini'pąn īni'^{u} mōzōn. Mīyä'ta u'kąnan ä'tänig, ustigwānigägąn kayä a'täni. Mēdąc äjiwâbąmād wawâbigąnōdcīya^{e} pīndigänit imā^{n} mons ustigwānig. Owâbąndąn pąngī a'tänig winindîp. "A'pägic mīdciyān!" inändąm mīdąc äjikąnōnāt wawâbigąnōdciya^{e}: "Kitāgąckitō nāwāna gayä nīn ī·i'·^{u} tcī·i·niginiyān äyāniginiyäg?"

"Ā, kāwīn!" udigōn. "Uzām kīmindit," udigōn.

"Ā, mānū kayänīn nīwīpīndigä imā^{n} mō^{n}s ustigwāning!" "Awāwisa'," udigōn. "Omā^{n} yä'ta kistigwāning kīgadagā^{n}cī'^{n}y^{e}."

Mīdec wāwābiganōdcīyink gī·i·ni'kuguictigwānät. Mīdąc kī'pīndi'kwänit, "Pä'kāgu wīsinin," udigōn. "Kägu umbi'kwäni'kän," udigōn. Uzāmidąc Nänabuju kī·u·mbi'kwäni, mīdec kā·i·jimistcānik ustigwān. Kāwīn kīkacki·u·sī tcîgītcîgu'tād. Mīdąc kā·i·jimādcād tibi·ä·jägwän; kāwin owâbanda^{n}zīn äjād. Ka'kina mi'tigōn pä'tā'kucink ugagwätcimān: "Awänän gīn?"

Mina·i·k nāningudînō; wīgwās nānīngutînō; azātiwąn ninguting. Mīnawā mi'tigōn opi'tā'kuckawān, "Awänän gīn?" udinān. Kī·i·jiksa. "Mīsa' päcu' tcīgibīk indayāmitug," inändąm. Wīpągu kä^{e}gät nibi uda'kugādān. Mīdąc igu kwaya'k kā·ą·ni·i·jinīmināsīt, kī·ą·nipimādagä kwaya'kigu äjād. Awiya unūndawān pīpāginit ąnicinābän: "Ä^{e}ē, näcka kuca', mō^{n}s pämādągät! 'Aa'^{u}! mawinądawātā^{we}!"

wolves, martens, fishers, foxes — arrived to eat the moose; ravens too (arrived). Not till the whole of the moose was eaten up, was Nänabushu freed from the grip of the creaking place. Very eager was he to eat, and he went over to where the moose had been. Only its bones were left, its skull was there too. Thereupon he saw some mice[1] go into the head of the moose. He saw that a little bit of the brains was left. "Would that I might eat it!" he thought. Thereupon he spoke to the mice, saying: "Could you bring it about so that I might be of the same size as you?"

"Ah, no!" he was told. "Of too large a size are you," he was told.

"Ah, please let me go into the head of the moose too!"

"All right, then," he was told. "Only here at your head will you be made small."

Thereupon like unto the head of a mouse was the size of his head. And so when he stuck his head in, "Slowly do you eat," he was told. "Do not lift your head," he was told. Now, too high Nänabushu lifted his head, whereupon the size of his head enlarged. He was unable to get (his head) free. Thereupon he started off, not knowing whither he was going; he did not see whither he was bound. Every tree he bumped against he asked of it: "Who are you?"

A tamarack (it was) sometimes; a birch (it was) sometimes; a poplar once. Another tree he bumped against. "Who are you?" he said to it. A cedar (it was). "Then close to the edge of the water I must be," he thought. Soon then really into the water he stepped. Thereupon, when straight into the water he went, off he went swimming towards the way he was bound. Some people he heard calling aloud: "Hey! Just look! a moose is swimming by! Come on! Let us go for him!"

[1] In another version it was the flies.

Mīdạc käᵉgät äjipōziwad ạnicinābäg wīnisäwād mōⁿzōn. Nänabujūdạc kīwạckibạgizo. "Äᵉē! āja wackātạgä!" Nänabuju änigu'k pimādagä. Anicinābäg cigwa päcu' pi·a·yāwạg. Mīdạc Nänabujū cīgwa täba'kīnạnk, mīdạc äcimādcīpa'tōd pạgwạna, kāwīn owâbandaⁿzīn äpa'tōd. Mīdạc kī·u·jajabi'kicink, mī·i·dec kīpāsesink ī·i'·ᵘ moⁿsuctigwānic. Mī·i'·dạc pidcīnạg kīwâbit. Mī·i'·ᵘ kī·ạ·nimādcīpa'tōd. Nänabujūn wīn kā·i·jināguzinit; mī·a·'panä tibi ä'patōgwän Nänabuju.

Mīsaⁱ ä'kōsit.

52. Nänabushu is Miraculously fed Bear-Grease.[1]

Ningudingisa' ạnipa pimōsägubạn Nänabujū, mē·i·dạc a'pī wädisāt adcidamōn tānit; kī'pīndigädạc ändānit.

Mī·i·dạc änändạng adcidạmō: "Ningatacạmā Nänabujū." Mēdạc pā'täwīyās kī·a·'tōd onāgạning, mīnawādec päᵉjik onāgāns ogīmạmōn wī·a·'tōd pîmidä. Mēdạc kā·i·ji·a·dā'pinād udisinīmạn, mīdạc mō'komān äjipajiba·o·dizut. Medac imāⁿ pimidä wändcidciwạninig, pä'kic nōndāguzi: "Tcī tci tci tcī tci tcī, ma'ku pimidä!" Medac kī·a·cạmād Nänabijūn.

Kā·i·skwāwīsinit Nänabujū, "Kayä nīn nīngatacạmā adcidạmō," inändạm. Mēdạc mō'komān odō'pinạng, mīdạc äji·u·dā'pināt udạsinīmạn. Mēdạc kā·i·jipajigibawād udạsinīmạn, mī·i'·ᵘ kīnisīdizut.

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[1] For other versions see Nos. 36 (p. 311) and 40 (p. 341).

Thereupon truly into their canoes went the people, in the hope of killing the moose. Nänabushu then quickly turned about. "Hey! He is turning back!" Nänabushu was swimming fast. The people now were coming close. And when Nänabushu touched bottom, then off he started running without knowing where; he did not see whither he was running. And then he stumbled and fell, whereupon he cracked that wretched head of the moose. And that was when he could see. Accordingly away he started running. Nänabushu then took on his own form; and off he ran, no one knew where.

And that is the end of (the story).

52. Nänabushu is Miraculously fed Bear-Grease.[1]

Now, once upon a time on his way went Nänabushu walking, and it was then that he came to where a squirrel lived; and he went into where (the squirrel) lived.

Now, this thought the squirrel: "I will feed Nänabushu." And so when some dry meat he had placed into a bowl, he next took a small vessel in which to put some fat. Accordingly, taking hold of his stone,[2] he then pierced himself (there) with a knife. Whereupon from thence flowed some grease, at the same time he was heard saying: "Tci tci tci tcī tci tcī, bear-grease!" Thereupon he fed Nänabushu.

After Nänabushu had finished eating, "So will I too feed the squirrel," he thought. Thereupon taking a knife, he reached hold of his stone. And so when he had pierced his stone, he accordingly killed himself.[3]

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[2] A synonyme for "testes."

[3] It is common with the Ojibwas of Canada to have Nänabushu die and then be fetched back to life, as here; the same, too, with his grandmother. This element is rather out of keeping with the tales of the other Ojibwas.

Ạdcidạmōdạc ogīpāpōdānān Nänabujūn, mī·i′·ᵘ kī‘pîmādci·ā·d.

53. Nänabushu and the Woodpecker.[1]

Kī·ạ·nimādcādạc Nänabujū. Mīnawā ogī·ạ·ni·o·disān mämäᵉn tāᵃnit wīmbina‘kadōnk. Mīdạc kī‘pindigāt ändānit.

Mämäᵉdec kī·a·‘kwāndawä īmāⁿ pā‘täcīngwā‘kung. Ogạnawâbạmān ändōdạminit īni′ᵘ mämäᵉn. Ạnigagwäti-‘kwä·uˑ imāⁿ mi‘tigung; ā‘pidcidạc spîmīng kitci·ä·nigu‘k mạdwä′kwä·u·t mī·i·māⁿ wändcipạngicininit äsibạnạn. Mīwạnini kā‘kījiswād kī·a·cạmād Nänabujūn.

Äckwāwīsinit Nänabujū, “Kayä nīn nīngạtacạmāⁿ mämä.” Nīⁿjidạc u‘kạnạn ogī·u·dā‘pinānạn. Mēdạc kā·i·jikāciga·ạ·ng nänīdawaya·īˑ, mīdạc kīa‘tōd udänigumāng. Mēdạc a‘kwändawät imāⁿ mi‘tigung käya wīn kagwäti‘kwäᵘ. Ā‘pidcidạc icpimīng äyāt, mī·i′·ᵘ ki‘tci·ä·nigu‘k ajimạdwä‘kwä·u·t. Mīidạc äjinisitizut. Kāwīn ogīnisāsīn äsibạnạn. Mämändạc ogīpimādci·i·gōn. Mī·i′·ᵘ kī·ạ·nimādcad.

Mīsạgunā ä‘kōzit.

54. Nänabushu marries.

Änīc, ningudingsa kīⁿwäⁿ Nänabucu kībabimusä pạbämādisit, wīnä‘tagu nici‘kä. Käga‘pī ninguding ạnicinäbäᵉ odōtisān; imā dạc ayāwāt īgi′ᵘ anicinäbäᵉg u‘pimäya·īˑ dạc imā owâbandān wīgiwāmäns ayānik. Mīdạc kā·i·jināⁿzi-

[1] For other versions see Nos. 35 (p. 305) and 42 (p. 357).

Now, the squirrel breathed upon Nänabushu, whereupon he fetched him back to life.

53. Nänabushu and the Woodpecker.[1]

So on his way went Nänabushu. Next he went to visit the red-head at where he was in the hole of a tree. And so he went into where the (red-head) lived.

Now, the red-head climbed up a dead pine-tree.

He watched what the red-head was doing. (The red-head) kept testing where to peck on his way up the tree; and when very high up was heard the sound of him pecking with all his might, then down from there came falling a raccoon. That was what he cooked when he fed Nänabushu.

When Nänabushu was done eating, "I too will feed the red-head." Now, two bones he took. And so when he had sharpened them at both ends, he accordingly placed them in his nostrils. And when he climbed up the tree, he also tested where to peck. And when very high up he was, he then was heard pecking with all his might. Thereupon he killed himself. He did not kill a raccoon. And by the red-head was he brought back to life. And so on his way he went.

And that is as far as (the story) goes.

54. Nänabushu marries.

Well, once on a time they say Nänabushu went walking along, travelling from place to place, and all alone. Then in due course of time to where some people were he came; now, off at one side of where the people were, he saw a small wigwam standing.[2] Accordingly, when he went up

[2] Reference is to the menstrual lodge.

'kạng, kīta'pābi dạc ickwāndänk; i'kwäwạn owâbamān nạmadạbinit. Kāwīn kạnagä pīnābisīwạn; a'pī·i·dạc kä'känimigut mīkạnōnigut: "Kägu intawā pīndikä'kän," udigōn; "undcita omān nijikä nindaiyā," udigōn.

"Mānu, ningapīndigä!" udinān.

"Kägo pīndikä'kän," udigōn. "Kāwīn awiya omān tapīndikäsī." Kāwīn kạnagä pī·u·ndci·i·nābisīwạn.

Nänabucū dạc ā'pidci inändạm wī'pīndigät, mīdạc kā·i·jipīndigät; mī kīnwän awi'kwä äji·ā·'pidcinawạgi'kwänit.

Pānimā dạc wayābạnk kigīcäp pitạgwicinōn ogīn 'a^{s}a'wi'kwä pi·ạ·cạmigut; pā'täniwīyās pātōd a^{u} mindimōyä, mī·i'·^{u} kā·ạ·camāt udānisạn.

Nänabucū dạc ogạnōnän īni'^{u} mindimōyäyạn: "Kāwīnina nintāwīdigämāsī 'a^{s}a'^{u} kitānis?"

"Nîyā," i'kitu 'a^{u} mindimoyä; "mägwā kuca mạnidō·u·^{i}! Kayä dạc kāwīn tibänindisusī, ōsạn udibänimigōn. Ningawīndamawā 'a^{u} a'kiwän^{z}ī."

"Ānīc, mānōsa'. Mīnawā na'kawä ningabạbāmādi's. Kīnicwāsugunaga'k ningatạgwicin, mī·i'·^{u} tcibinandu ki'kändạmān kädi'kitogwän a^{u} a'kiwän^{z}i." Mīdạc kā·i·jimādcāt Nänabucū kīpabāmādisit nō'piming; ạnōdci kägōn ubabāni'tōn mādcit. A'pī·i·dạc äninicwāsugunagạtinig mī·i'·^{u} cigwa icāt, ạnōtc awäsīyänsa^{s} udạnimādcinā^{s}. A'pī·i·dạc äni·u·di'tạng iwä wīgiwāmäns owâbạndān, wäwäni pīnictci-

[1] Man is forbidden to enter a menstrual lodge; usually an old woman is about, who looks after the wants of the woman.

[2] A woman menstruating is to be avoided for the evil power she then is said to have.

to it, he peeped in at the entry-way; a woman he saw seated there. Not even did she glance up at him; and when his presence became known, then was he spoken to (in these words): "Do not enter in, I pray," he was told; "especially since I am here alone," [1] he was told.

"Please let me come in!" he said to her.

"Do not come in," he was told. "Nobody is allowed to enter here." Not even did she look up (at him) from where she was.

Now, Nänabushu was very keen to enter, whereupon he then went in; then they say the woman bowed her head, holding it very low.

Now, by and by on the morrow, during the morning, hither came the mother of the woman, bringing food to feed her (daughter); dried meat was what the old woman fetched, and with that she fed her daughter.

Now, Nänabushu spoke to the old woman, saying: "May I not marry your daughter?"

"Dear me!" said the old woman; "why, she is now in the condition of a manitou! [2] And she is not at liberty yet to act for herself, under her father's control is she still. I will tell the old man about it." [3]

"Well, all right. For another while will I wander about. At the end of seven days I will return, then will I come to learn what the old man shall say." Thereupon departed Nänabushu, travelling from place to place inland; all sorts of things he killed to eat during his wandering. And when the seventh day was drawing on, then thither he went. And when he got up to the small wigwam,[4] he saw that it was all set in neat order. And when he peeped

[3] These excuses by the mother are only a formality. She really has more to say than the father, and could have given the answer then. It is a point not to appear too anxious, however willing one may be.

[4] This is given as the same little wigwam, but as a matter of fact it would be another into which the woman would go after her illness.

gādänig. A'pī·i·dac tä'pābąndąnk iwä wīgiwāmäns, ubiganawābąmigōn īni'ᵘ i'kwäwąn. "Ānīc, kitāpīndigä," udigōn.

Mī·i·dąc 'aᵉa'wi'kwä agwątcing kī·i·jā; mīdąc wâbąndąnk Nänabucō ubimiwąnān, wīyās ä'tänig, mizisäᵉ kayä pinäwaᵉ kayä. Mīdąc awi'kwä kā·i·jitcībā'kwät, mīdąc ä'kitut: "Ningatawinąndumāk ninīngī·i·gōg." Mī kā·i·jimādcāt 'awi'kwä, ugī·a·winąndumān ōsąn ugīn kayä. Nīngānidąc kī'pitągwicin awi'kwä.

A'pī·i·dac tägucinuwāt īgiwä ki'tci·ą·nicinābäᵉg, owâbąmāwān Nänabucōn nąmądąbinit agāmindäsīng. Mīdąc ä'kitut awä a'kiwäⁿzi: "Ānīc, Nänabucū, ningīwīndąmāgō 'iᵉiᵘ kā·i·'kituwąnän änänimāwątän 'aᵉa'wi nindānisinān. Kāwīn ā'pidci kägōn uni'tāwitōsīn, nōndäsi." Wäwäni ugīwīndąmawān īni'ᵘ Nänabucōn. "Kĭcpîn dąc ānawänimāsiwąt, mānōsa' intawā kitāwīdcīwā." Mīdąc kā·i·cipąsigwīt 'aᵉa'ᵘ a'kiwäⁿzi ōgīsągini'känān udānisąn, Nänabucōndąc namadąpinit ogī·u·nąbi·ā·n. Mī·i·dac kīkagī'kąmāwāt īni'ᵘ udānisiwān wäwäni tciwī'pimādisinit.

Mīdąc kā·i·jiwīsiniwāt. Kā·i·ckwāwīsiniwāt kī'kanōnā Nänabucō: "Ąmbä, pījāyu'k ändāyāng, kayä kīnawā tcipi·a·yāyäg imā ōdä'tōwād anicinābäg."

Mīdąc imā kīna·ā·ngąbit; mōjągidąc kīnąndawändcigä, anōdc kägō uni'tōn awäsīyaᵉ. Nänīngudinō upiwīdcīwān ma'kwąn, mīdąc imā pānimā pitągwicing ickwändänk mī·i·mā nīwąnawāt. Wībadącigu Nänabucu kīi'kitu: "Wī'kundiwin

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[1] All this is according to custom.

[2] At the back of the lodge, the proper place for a male visitor to sit where there is no male owner of the lodge.

[3] These words are purely formal, and have no meaning. A parent uses them,

into the small wigwam, he was met with an expectant look from the woman. "Well, you may come in," he was told.

Thereupon the woman went out of doors; and so, when she saw Nänabushu's pack, meat was therein, besides turkeys and ruffed grouse. And so when the woman had cooked a meal, she then said: "I will go ask my parents to come." Accordingly then departed the woman; she went to invite her father and mother. Before (their arrival), back home had come the woman.[1]

Now, when the old folks arrived, they saw Nänabushu seated in the space behind the fire.[2] Thereupon said the old man: "Well, Nänabushu, I have been told what you said concerning the way you feel about this daughter of ours. She is not so very smart at doing things, she is dull."[3] He was careful to tell Nänabushu about her. "So if you are not disinclined to taking her, why, you may then marry her."[4] Thereupon rising to his feet, the old man took his daughter by the hand, and where Nänabushu was seated he had her sit beside him. And then he charged his daughter that she live an upright life.

Thereupon they ate. After they had eaten, then Nänabushu was told: "Now, do you come to where we live, so that you also may dwell yonder where the people have a town."[5]

And so there he lived with the people of his wife; and continually was he on the hunt for game, every kind of game he killed. Frequently he came home in company with a bear, and not till he was come there at the doorway did he then lay it low with a club. So in a little while Nänabushu said: "A feast there shall be of game-

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no matter how capable his daughter is, but he does not permit any one else to say the same thing of her.

[4] Another formal statement which serves to put the responsibility on the man.

[5] As a rule, a man and his wife do not go away at once to live by themselves; they live a while either with his parents or else with hers.

tci·u·jictcigātänig awäsīmīdcîm, mizisä gayä, ka'kinagu ändaswäwānągisiwāt, pinēwa[e] gayä."

Mīdąc kā·i·ciwī'kumindwa nībiwa anicinābä[e]g, i'kwäwag kayä. Kā·i·ckwāwī'kunding dąc mī·i'·[u] kā·i·ci·u·dąminowāt, pīpāgādowäwąg. I'kwäwąg kayä pa'kān kīwądąminōwąg, kīpapasi'kawäwąg. Mīdąc kā·i·'kidunk: "Mīsa·i'·[u] Nänabucū uwīdigäwin nōngum wändci·u·dąminuwin. Mī gädiciwäba'k awīya käwīdigädin," kī·i·'kitowąg.

Mī·i'·[u] kayä wīnawā kā·i·citcigäwāt ąnicinābä[e]g awīya kāwīdigädin.

55. The Origin of Likenesses of Nänabushu.

Mīdąc imā[n] mō[n]jąg kī·a·yāt 'a'a'·[u] Nänabucū. Ningudingidąc kī'kusiwąg Nänabucū wīwąn, ō'kumisąndąc ogīwīdciwigōwān. Mōjąg ki·ą·ndawändcigä. Nänabucō, ami'kwąn kayä ogīnōdci·ā·n; ąni't ogī·u·ji'tōn Nänabucō mī·i'·[u] kā·ā·batci'tōt ami'kwąn kīpacipawāt; mistcigi'·[u] ijini'kātä 'i[e]i'·[u] u'kąn kā·u·ji'tōt.

Ningudingidąc ugīmi'kawān ki[s]tci·ā·mikwa[e] tānit mī·o·wä gi'tcikąming, ā'pidci mamānditōwąn. Mīdąc änāt wīwan: "Ninganōdci·ā·g īgi'·[u] ami'kwąg." Nījinōn īni'·[u] ami'kwąg ändāwāt, mī·i·we päjik Minung minawādec Micibigwadōminising. Mī·i·we kayä ami'kwąg kā'tāwâgubąnän. Ugīpīgwa·ā·nąn īni'·[u] ami'kuwīcąn. Mī·i·dąc kībabāmājagāmät uwä gi[s]tcigąmi; ānint ugīnisān ami'kōnsa[e], päjik kayä ki'tci ami'kwąn; päjikidąc ki[s]tci ami'kwąn kāwīn umi'kawāsīn.

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[1] The ceremony is always after the wedding.

[2] Pointed with a single barb. The shaft is longer than the barb, and has a hole at one end through which to fasten the cord.

food, and of turkeys, and of every kind of game there is, and of ruffed grouse."

And so there were invited to the feast many men, women too. And after the feast was over, they then played games, they came to play ball. The women too played a different game, they played the double-ball game. For it was said: "This is Nänabushu's wedding, and that is why to-day we play. Thus shall it ever be when any one is married," (so) they said.[1]

Thus too have the people done whenever any one has married.

55. The Origin of Likenesses of Nänabushu.

And so there for a long while continued Nänabushu. Now, once on a time to another place moved Nänabushu and his wife, and by his grandmother were they accompanied. Ever was Nänabushu in quest of game, for beavers too he hunted; a harpoon Nänabushu made, and that was what he used when he speared the beaver; spine-of-a-pickerel-fin is the name of the bone (point)[2] which he made.

Now, once he found a place over here in the sea where the great beavers dwelt, they were very huge. Thereupon he said to his wife: "I am going after these beavers." Two were the places where those beavers dwelt: one was over here at Isle Royal,[3] and the other was at Michipicoten Island.[4] Now, those were the places where the beavers dwelt. He destroyed the beaver dwellings. Thereupon he wandered away, following the shore of this sea; some of the small beavers he killed, one large beaver too; but one other large beaver he did not find. So at last he

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[3] West and not far from Fort William.

[4] North of Sault Ste Marie.

Kägaʻpī·i·dac kī·i·nändąm: "Intawā ningapīgwa·ā·n ʻiᵉiʹᵘ uʻkunim, mānōdac ta·i·skaʻtä ō·ō· kiˢtcigąmi, mī·iʹ·ᵘ tcimiʻkawąg ʻaᵉaʹᵘ amiʻk."

Mīdąc kā·i·jiwījāmāt oʻkumisąn iwiti uʻkunimīng. Aʻpī·i·dąc kāʻpīgwa·ą·nk ʻiᵉiʹᵘ uʻkunim, "Mīomāⁿ ayān, kanawändąn tcipimābōnusik ʻaᵉaʹᵘ ąmiʻk," udinān. Ā! mīdąc kīsīgidciwąnk i·i·ᵘ nibi. Minawādąc Nänabucō kīmādcīyācagāmä owä kiˢtcigąmi. Mīdąc imā Micibigwadōminising kīājawikwāskunit; mägwādąc imā nībawit owâbąmān nīgigwąn äniniskaʻtänik. Mīdac kā·i·jiminawā·ā·jawigwāskunit, mīdąc imā ugī·u·jācicing ajajkīkāng. Mīdąc kāpąsigwīt, ugīpāʻpiʻtōn i·i·māⁿ kī·ä·nāʻkwitiyäcing; uwīngägu äjināgusit ijināgwątini. "Mānū, nōcicäⁿyąg pitcīnąg kädąnipimādisiwāt ugabāʻpiʻtōnāwa."

Mīdąc kā·i·jinōʻpinąnāt īniʹᵘ nīgigwąn ugīpajipaʻwān ʻiᵉiʹᵘ mistcigiwaniʻt. Wīwīsini kīwäⁿ. "Intawā aʻkawä nîngatąmwā ʻaᵉaʹᵘ nigîg," kī·i·nändąm. Mīdąc kā·i·jipaʻkunāt, kīpōdawä; mīdąc äji·a·pwäd. Aʻpī·i·dąc kāʻkījiswāt mī·iʹ·ᵘ äjiwawänąbit. Ugīpadaʻkinān. Cigwadąc kāmanicąnk päjik ʻiᵉiʹᵘ nigikutawąg, mī·iʹ·ᵘ nōndawāt ōʻkumisąn mądwäkwīckucinit iwiti Bāwiʻting. Mīdąc kā·i·jipasingutcisät, kīmādcībaʻtōd. Aʻpī·i·dąc pägąmibaʻtōd iwiti Bāwiʻting, "Ānīn?" udinān ōʻkumisąn.

Mīdąc äʻkitut ʻaᵉaʹᵘ maʻkaʻkīmindimōyä: "Āja aʻpanä, kīpimābōnu aᵘ ąmiʻk."

[1] At the head of Sault Ste Marie. By destroying it, the rapids were made.

[2] The usual expression is "my nephews," which implied also "my aunts," meaning the people.

thought: "Therefore I will destroy the (beaver) dam,[1] no matter if this sea should go dry, for then I shall find the beaver."

Thereupon he had his grandmother go with him to yonder (beaver) dam. And when he had demolished the dam, "In this place do you remain, do you watch that the beaver does not float by with the current," he said to her. Ah! and then out the water flowed. So once more Nänabushu set out, following the shore of this sea. And then across to Michipicoten Island he leaped; and while he was standing over there, he saw an otter where the water was running low. Accordingly back across he leaped, whereat he slipped and fell in the mud. And so, when he rose to his feet, he laughed at the spot where he had left an imprint of his bottom; precisely like the form on him was the way it looked. "No matter, let my grandchildren [2] that shall live hereafter have it to laugh at."

And when he pursued the otter, he pierced it with the fin spine of his harpoon. He was eager to eat, they say. "Accordingly before (proceeding further) I will eat the otter," he thought. And so, when he had flayed it, he built a fire; thereupon he roasted it on the spit. And when he had finished cooking it, he then sat down. He stuck (the spit into the ground) with (the otter still) on it. And when with a knife he sliced off one of the otter's ears,[3] he then heard the sound of his grandmother whistling off yonder at the Sault. Thereupon leaping to his feet, he started off a-running. And when he came running up to yonder Sault, "What (is it)?" he said to his grandmother.

Thereupon said the old Toad-Woman:[4] "It is gone, floating with the current went the beaver."

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[3] The otter on the spit can be seen, so it is said, as a shaft of rock on the Wisconsin shore of Lake Superior.

[4] Another name for Mother Earth, or the grandmother of Nänabushu.

Ä'pī'tci nîskādisit dąc 'a^{e}a'^{u} Nänabucū mī·i'·^{u} kā·i·jinīwana'wāt ō'kumisąn. Miziwädąc kīmîskwīwâbi'kā i^{u} wądci^{u}. "Oma'ka'kīwâbi'kunk ta·i·cini'kātä," kī·i·'kitu Nänabucu.

Mīdąc i·i·witi ānugīpabā·ą·ndawâbąmāt īni'^{u} ąmi'kwąn, kāwīndąc ugīmi'kawāsīn. Mīnawādąc kī'pikīwä, käyābi kī'pąbānąndawābandcigät käyābi tci·ą·yānit ami'kwąn; kāwīndąc awiya ogīmi'kawāsīn. Miziwä ānugīpabā·i·jā; imā wīcąn kā·u·ndcīpīgu·ąnk, mīyä'ta mi'tigōn pīwandąmowāt ami'kwąg kâwâbandąngin.

Minawādąc kī·ą·nikīwä·a·yācagāmä. Tasing äniwâbandąngin i·i·mā kī·u·cācicingibąn, ugi'tcibā'pitōn. Mīdąc imā Micibīgwatō wī'kwädunk mī·i·mā kā·i·ji·u·nąbit. "Kicpin anicinābä^{e}g käbimiwâbąmiwāt kīcpîn pąngī asämān mīciwāt nändawändąmowāt tcināma·ą·mowāt, mī·i'·^{u} pąngī tcibōdädcigäyān."

Mīdacigu imā a'panä nąmądąbit, anicinābä kīnąmądabit mī·i'·^{u} äjināgwa'k i·i·^{u} asin. Mīdąc igu kägä't äjiwäba'k; kīcpîn awīya pąngī a'pąginät asämān, "Nänabujū! kibīndā'kōnin ningawīnāmaāmin," mīgu kägä't äjināmaānigwa'k.

Mīsa^{i} a'kōsit, pinäwidis kī·ą·gōdä.

56. Nänabushu flies with the Geese.

Ningudingisa mīnawa ąnipapîmosägubąn Nänabujū, mīdąc äjiwâbąmād minawā ni'ka^{e} ayānit imā^{n} sāga·i·gąnīng. Mīdąc äjikąnōnāt: "Tąga, kayä nīn äjināgusiyäg iji·i·ciyu'k."

[1] In various places in the Ojibwa country may be observed a rock, island, or high land looking like a human being either reclining or seated, when seen from the distance, and it is generally called Nänabushu.

And so angry was Nänabushu, that he then smote his grandmother (till she was dead). And everywhere was the mountain reddened with blood. "Toad Mountain shall it be called," said Nänabushu.

Thereupon off yonder he wandered, looking in vain for the beaver, but he did not find it. So again he turned his way homeward, still yet was he roaming from place to place to find if yet there were any beavers; but he found none. Everywhere he went wandering, but without success; there where he had broken up the beaver dwellings, all that he saw were the logs which the beavers had gnawed to pieces.

So again he turned back home, going by way of the shore. As often as he beheld the places on the way where he had slipped and fell, heartily he laughed at them. And so yonder at Michipicoten Bay was where he sat down. "If people behold me when passing by, if they should give me a little tobacco in their wish for a fair wind, then gently would I blow (with my breath)."

And so there he still sits, like a person sitting is the way the rock looks.[1] And that, sure enough, is what happens; if any one offers a little tobacco (with) "O Nänabushu! I come with an offering to you, we wish for a fair wind," then verily there comes up a fair wind.

That is as far as the story goes, the gizzard of the ruffed grouse now hangs aloft.

56. Nänabushu flies with the Geese.[2]

Now, once again was Nänabushu travelling along, when he then saw some more geese that were in a lake. Thereupon he spoke to them, saying: "Pray, do you make

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[2] For another version see No. 15 (p. 127).

Kînwäⁿj ogītajimāᵉ. Käga'pī, "'Āwisa," udigōn. Mī·i·dąc päᵉpäcik kā·i·jimīnigut umīguniwān. A'pī·i·dac tayäpisänit mīgwąnaᵉ, mī·i'·ᵘ käᵉgä't ni'king kī·i·jināguzit Nänabuju. Kīpązigwa·u· gayäwīn kīpąbāwidcīwād ni'kaᵉ. A'pī·i·dąc änitągwāgininik, "Mīsa cigwa tcîmādcāyąnk," udigōn. Mī·i·dąc cigwa pązigwa·o·wāt, cāwąnunk ąni·i·jāwād nągąmōwąg:

"Ä·i·nątināg kījigä ä·i·nątciwäsäyäni.
Ä·i·nątināg kījigä ä·i·nątciwäsäyäni.
Ä·i·nątināg kījigä ä·i·nątciwäsäyäni."

Mī·i·dąc ägut: "Kägu miziwä inābi'kän, kwaya'kigu äjāyąnk inābin. Cigwa päcu' ąnicinābek ōdä'tōwąg kädąni·i·jāyank. Kägu' kąnągä inābi'kän. Tąmądwänänōndāgusiwąg anicinābek. Kägu' kąnawâbamā'kän."

A'pī äni·u·di'tąmuwād anicinābäᵉ odäᵉtōnit cīgwa wâbąmāwag ni'kąg pimisäwād. "Ä'ä, inaskä kuca ni'kąg! Käᵉgätsa mindi'to päᵉjik 'aᶠa'ᵘ ni'ka!" Anōdc mądwä·i·nwä'kāzowąg ąnicinābēg. Käga'pī kī·i·nābi Nänabujū, mī·i'·ᵘ kā·i·jipi'tąganāmigut unīngwīgąnāng, kīpō'kwisäni uningwigąn; mīdąc kīpąngicink Nänabujū.

"Ē'ēⁱ, päᵉjik pąngicin ni'ka!" Ugīnōdci·ā·wān, ugipabāminīca·a·wāwān wītäbibināwāt. A'pī·i·dąc wädcānimi·i·nt, indawā kīpąsigwī. "Wī'i·i·i'i, Nänabujūn nangwana kā·i·jināgwi·u·nit!" Mīdac kīki'tcipā'pi·ā·wād Nänabujūn.

Pinäwidis kī·a·gōdä.

me look the same as you." A long while was he coaxing them. At last, "All right," he was told. Accordingly by each one was he given a feather. And when the number of feathers was enough (to cover him), then truly like a goose was the look of Nänabushu. Up he also flew when he went about in company with the geese. And when it was getting well on towards the fall, "Therefore now is it time for us to be going away," he was told. Thereupon then up they rose on the wing, as on their way southward they went, (and) they sang:

"By way of the mountain-ranges do I fly along through the sky,
By way of the mountain-ranges do I fly along through the sky,
By way of the mountain-ranges do I fly along through the sky."

And then he was told: "Do not look everywhere, but straight toward the way we are bound do you look. For not far away do some people dwell in a town who shall be in the way of our course. Do not for any reason look. Everywhere will be heard the voices of the people shouting. Do not look at them."

When they came to where the people lived in a town, already were the geese seen flying past. "Hey! Just look at the geese! Truly big is one of the geese!" All sorts of noise did the people make. At last did Nänabushu look, whereupon he was accidentally hit on the wing, broken was his wing; and then down fell Nänabushu.

"Hey! One of the geese is falling!" They went after it, they chased it hither and thither to capture it. And when he was on the point of being brought to bay, he thereupon rose to his feet. "Wī'i'i'i, that was what Nänabushu made himself look like!" And so they laughed heartily at Nänabushu.

The gizzard of the ruffed grouse hangs aloft.

SERIES VIII. Nos. 57–63.

57. Nänabushu and the Fish-Trap.

Ningutingsa kīwä^{n} a·ī·ndāwąg Nänabucō ō'kumisąn kayä. Mīdąc kīwä^{n} änāt ōcisąn: "Nōjis," udinän, "iwä zībi päcu' kā·a·yämąga'k, mī'ku imā pīndcibōnāgąnąn uji·ā·wā'pąn i'ku kicicä^{n}ibąnīg," udinän.

Nänabucudąc wīn kāwīn kägō i'kitusī. Miyä'tagu a'pąnä nąndawäntcigät pābītōd kägō ändāwāt. Ā'pidcimā kayä Nänabucu kīmī'kawiininīwi īnā'tisōkāsu. Ningutingidąc, kīwäku a·ī·ndāwāt, omi'kwändän kā·i·gu'pąn ō'kumisąn undci tcipīntcibōnāganikät pāwi'tigunk. Mīdec Nänabucu änändąnk: "Ictä mītągic kā·i·ci'pąn nō'komis tcipīntcibōnāgąni'käyän. Māgicā nō'kumis aiyä'kusitug pąnä wīyās mīdcît," inändąm Nänabucō. "Kī^{n}gō^{n}yąndąc kąnąbątc uwī·ą·mwän," inändąm. Mīdąc änāt: "Nō'kumis, kā·i·ciyąmbąnidąc undcipīndcibōnāgąni'käyän?"

"Äyä^{ɛ}," i'kitu mindimōyä. "Imāguta bāwi'tigunk mīimāa'ku pīndcibōnāwā'pąn kī^{n}gō^{n}ya^{ɛ} kicicäyabąnīg," udinän. "Ki'tcinänībiwa, kînīni'ku, unisāwâbąnīn kī^{n}gō^{n}ya^{ɛ}," udigōn ō'kumisąn.

Mīdec kägä't Nänabucō mādci'tād uji·ā·t pīndcibōnāgąnąn, ki'tcimi'tigōn udayāwatcinigānān, wâsa kayä udōndāwąnān, wīsōngi'tōd upīndcibōnāgąnan. Mīdąc kā'kīci·ā·t wīndąmawāt ō'kumisąn, mīdąc änāt: "Mī, nō'kumis, kī'kī-

SERIES VIII. Nos. 57–63.

57. Nänabushu and the Fish-Trap.

Once on a time they say that Nänabushu and his grandmother were abiding there. And so they say that she said to her grandson: "My grandson," she said to him, "over there hard by is a river, and it was there your uncles of old used to set fish-traps," she said to him.

Now, Nänabushu, so far as he was concerned, had nothing to say. His only occupation was always hunting for game (and) bringing something home. And very lucky too was Nänabushu at getting game, to judge from his fame in story. Now, once on a time they say that while they were living (there), he remembered what his grandmother had said to him about going to catch fish with the fish-trap at the rapids. Thereupon Nänabushu thought: "Quite so, that is what my grandmother had told me, that I should go to catch fish with the fish-trap. Perhaps my grandmother may have grown tired of always eating meat," thought Nänabushu. "Now, fish she probably wants to eat," he thought. Thereupon he said to her: "My grandmother, (you remember) what you told me about catching fish with a fish-trap?"

"Yes," said the old woman. "It was at yonder rapids where your uncles of old used to fish with a fish-trap," she said to him. "Oh, great indeed was the number of fishes they used to kill," he was told by his grandmother.

And then truly did Nänabushu begin making his fish-traps, huge logs he carried on his shoulders, and from afar he carried them on his back, (for) he wanted to make his traps strong. And then after he had finished them he notified his grandmother, and this he said to her:

ci·a·g pīndcibōnāgạn, mīdạc kī^{n}gō^{n} tci·ạ·mwat," udinān ō'kumisạn.

"Aya^{s}," i'kitu mindimōyä.

Mīdạc weyābaninig Nänabucu kī·a·wiwâbạmāt upīndcibōnāgạnạn, nībawa dạc kī^{n}gō^{n}yạn kīpīndcipōsōwạn; mīdạc Nänabucu kī'kīwäwạnät. Äni·a·yāt dạc päcu' ạni·i·'kitu Nänabucu: "Nō'kumis! nībawa kī^{n}gōyạg mingīnisāg," i'kitō.

Mīdạc kägä't mindimōyä ki^{s}tciminwändạnk.

Mīdạc a·ī·ndäwāt, nībiwa kī^{n}gōyạn Nänabucu onisān. Ningudingidạcigu mägwa nändcipīndcibōnāgạnät, onōndawān awiya pinōndāgusinit, inwänit "— ⏑ —, — ⏑ —!" Äcī·i·näbit Nänabucu, ạndutạnk, wīkätcinā·u·t wägunän kā·i·nwänik; mägwādạc ạndutạnk säsi'ka unōndạwān ketcipäcu: "Tcike tcike, tcik" kayädạc minawā tibicko: "— ⏑ —, — ⏑ —!" Mīdạc Nänabucō wäwīp nawạtcipināt ugī^{n}kō^{n}ya^{s}, mādcība'tōd; kā·a·niwawajacācākucingigo Nänabucu. Kīwäba'tōd i'kitut dạc änitạgwicing: "Nō'kumididä, awiya ninnōndawā!"

"Ānīn anwät?"

"'— ⏑ —, — ⏑ —!' mī·ä·nwät," udinān.

Mīdạc ä'kitut mindimōyä: "Ā^{a}, kwīngwīci' udinawābạnīn kicicä^{n}yabạnīg!" udinān. "Wīwīsini, kīnạndudamāg tci·a·cạmạt pā·u·ndcī·i·nwät. Kī^{n}gō^{n}yạn acạm," udinān.

Mīdạc kägä't Nänabucu utā'pināt kī^{n}gō^{n}ya^{s}, pạginat ānīndi ina'kakäyā kā'tạni'tạng. Mīdạc minawā weyābạninig

"There, my grandmother, have I finished the fish-traps, and now some fish will you eat," he (thus) said to his grandmother.

"Ay," said the old woman.

So then in the morning Nänabushu went to see his fish-traps, and many the fish that were drawn into them; thereupon Nänabushu went back home, carrying them along. And as he was drawing near, Nänabushu went along, saying: "O my grandmother! many fishes have I killed," he said.

Thereupon truly was the old woman highly pleased.

And so while they remained there, many fishes Nänabushu slew. And now, once on a time while he was out hunting for fish at his traps, he heard the approaching sound of some creature. The sound it uttered was: "— — —, — — —!" Up Nänabushu looked, he listened for it, for he wanted to be sure of what was making the noise; and while he listened for it, suddenly he heard it very close: "Tcike, tcike, tcik!" And then again the same: "— — —, — — —!" Thereupon Nänabushu quickly gathered up his fishes, (and) started running; (and) on the way Nänabushu went slipping on the logs and knocking off the bark. On the way home he ran, and said as he was arriving: "O my grandmother! I hear something."

"How did it sound?"

"'— — —, — — —!' was the way it sounded," he said to her.

And then said the old woman: "Why, a Canada jay is what your uncles of old used to call it!" she said to him. "That it wanted to eat, (and) was begging of you to feed it, was why it cried out in that way. Feed it some fish," she said to him.

Thereupon truly Nänabushu took the fishes, (and) threw part of them towards the place where he had heard the

Nänabucu nändcipīndcibōbāgạnät, mī mīnawā awiya kīnōndawāt nōdāgusinit. Mīdạc kā·i·cipạginät kīⁿgōⁿyạn ändạni'tạng, mi'kwändạnk ō'kumisạn kā·i·gut pîtcīnāgō. Kāwīndạc mämwätc wī'kīwäpitōsī. Mīdạc mīnawā ạnikīwät, ạni·i·nät ō'kumisạn: "Awiya mīnawā ningīnōntawā nōndāgusit, mi'ta'kạmig tạnwäwitạm."

Mīdac ägut: "Āᵃ, cängwäci aᵘ udinäwâbạnīn kicicäⁿyabạnig. Kigī·ạ·cạmāna?"

"Äyeᵉ," i'kitu Nänabucu.

"Mī·i·wägwaya'k," udigōn ō'kumisan. "Nōjis!" udigon; "nībawa awiya, aya·a·wicänsạg kīga·u·disigunānig, mīcigu a'panä tci·ạ·cạmạtwā," udinān. "Kīnạntawiskatāgōk tci·ạ·cạmạtwā wīwisiniwạg kayä wīnawā."

Mīdac kīwäⁿ Ṇänabucu minawā nätcipīndcipōnāgạnät. Nībiwa ā'pitci onisān kīⁿgōⁿyaᵉ. Kayä wīndạc mindimōyä aninạmä'tä'ku'kä; wīngä omōckina'tōn ändawāt pindik; ạgwāwät kayä ạgwatcing; täsā'kwa·i·gạnạn uwīngä mạmōckinäniwạn mini'k näsāwāt kīⁿgōⁿyạn.

Ningudingdạc kīwäⁿ a·ī·ndawāt mīnawā Nänabucu awiya onōndawān pīnōndāgusinit, pī·i·nwänit: "Kō'kōko'ho, Kō'kōko'hō!" Nänabucu nawạtcipināt kīⁿgōⁿyaᵉ, minawā ạniwucācākucing. Mīdac mīnawā ạni·i·nät ō'kumisạn: "Nō'kumididē, awiya ninōndawā!"

I'kitu mindimōyä: "Ānīn änwät?"

Mīdạc Nänabucu ājināwät: "Kō'kōko'hō, kō'kōko'ho."

sound. And when on the next day Nänabushu went to look after his fish-trap, he then again heard the sound of some creature. And after flinging the fish towards the place where he heard the sound, he recalled what was told him by his grandmother on the day before. He did not find it necessary to run on his way back home. And so again, when he went back, he went and said to his grandmother: "Something again I heard making a noise, on the ground was where it sounded."

Thereupon he was told: "Why, a mink was what your uncles of old used to call it. Did you feed it?"

"Yes," said Nänabushu.

"That was proper," he was told by his grandmother. "O my grandson!" he was told; "by many creatures, by the little animal folk, shall we be visited, and you shall always give them food to eat," she said to him. "They will ask you to feed them, for they themselves are also anxious for food."

Thereupon they say that Nänabushu went again to look after his fish-trap. Many indeed were the fishes he slew. And the old woman herself was busy smoking them on the rack; every nook and corner inside of their home she filled; and she also hung them up out of doors; quite full were the drying-racks of all the fishes that he had killed.

And once they say that while they were living (there), again Nänabushu heard something making a noise as it approached, as it came, (and) it made the sound: "Kō'kō-ko'hō, kō'kōko'hō!" As Nänabushu fetched more fish, he again went slipping over the logs along his course. And so again he went and said to his grandmother: "O my grandmother! something I heard."

Said the old woman: "How did it sound?"

And then Nänabushu mocked the cry: "Kō'kōko'hō, kō'kōko'hō!"

"Ōᵘ!" i'kito mindamōyä. "Kō'koko'ho udinawâbanīn kicicäⁿyabạnīg. Acạm," udinän.

Mīdạc kägät Nänabucu ạninawatināt kīⁿgōⁿyaᵍ; pä'kic nạnīngickāt sägisit. Mīdạc iwiti äjipạginät kā'tạni'tạnk, "Owä, nimicōmis!" Mīdạc minawā näyāp äjikīwät.

Mīdạc mīnawā weyābạninig nātcipindcibōnāgạnät; mägwā dạc minawā māmōjiginät kīⁿgōⁿyan, awiya ōnōndawān mīnawā nōndāgusinit. Mīdạc mīnawā nạndutạnk Nänabucu, "Mⁿᵃ, mⁿᵃ, mⁿᵃ!" ini'tạm. Mī mīnawā äjinawātcipināt ugīⁿgōⁿ·i·maᵍ. Mādcība'tōd mīnawā ạni·i·nāt ō'kumisạn: "Nō'kumididē! awiya mīnawā ninnōndawā!"

"Ānīn änwät, nōjis?" i'kitu.

"'Mⁿᵃ, mⁿᵃ, mⁿᵃ,' inwä."

"Āᵃ," i'kitu mindimōyä; "piswägunä kō'kokohō udinäwābạnīn kicicäⁿyạbạnīg. Wīwīsini. Awạcạm," udinän.

Mīdec mīnawā Nänabucu äyä'pinä'tigu ạni·u·dä'pināt kīⁿgōⁿyạn, pạginät kā'tạni'tạnk. Mīdạc mīnawā weyābạninig mīnawā nātcipindcibōnāgạnät. Mīnawā mägwā mōciginät kīⁿgōⁿyạn, mīnawā kägō ini'tam. Nänabucu kạgwānisạg kipạgisu owä ijipasāgipạgisu. Mīdạc mīnawā nōndāgusinit awiya inwänit: "Ha-ha-ha-ha-ha-ha!" Ō, Nänabucu mādcība'tōd! wäwīp nawatcipināt ugīⁿgōⁿ·i·maᵍ. Kīwäba'tōd ināt ō'kumisạn: "Nō'kumididē! awiya nin nōndawā, mạnidō!"

"Ānīn änwät, nōcis?"

"'Ha-ha-ha-ha-ha-ha!' mī·ä·nwät."

"Oh!" said the old woman. "An owl was what your uncles of old used to call it. Give it food," she said to him.

And then truly Nänabushu took up some fish; at the same time he was trembling with fear. And so he flung them over in the direction where he had heard the sound. "Here, my grandfather!" Thereupon back home again he went.

And so on the next day he went to look after his fish-traps; and while he was at work again gathering the fish, he heard something again uttering a sound. And now, as Nänabushu listened again, "M, m, m!" was the sound he heard. Thereupon again more were the fish he fetched. Starting to run again he went, saying to his grandmother: "O my grandmother! something again do I hear."

"What sort of a noise did it make, my grandson?" she said.

"'M, m, m!' was the sound it made."

"Why," said the old woman; "a fine soft-feathered owl was what your uncles of old called it. It wants to eat. Go feed it," she said to him.

And so again, as Nänabushu with fear went and took some fish, he threw them where he had heard the sound. And then on the following morning again he went to look after his fish-trap. While gathering the fish, again he heard another sound. Nänabushu stood up with a sudden start, and so brought himself to his full stature. And then again he heard the sound of some creature screaming out: "Ha-ha-ha-ha-ha-ha!" Oh, how Nänabushu started running! speedily more of his fish he fetched. Coming home on the run, he said to his grandmother: "O my grandmother! something do I hear, a manitou!"

"How did it sound, my grandson?"

"'Ha-ha-ha-ha-ha-ha!' was the way it sounded."

"A, nōjis, mī tcinibuyaṇg!" udinān ojisaṇ.

"Wäwīp, nō'kumis, ujī'tām, kīgamādcāmin!" udinān.

Ānīc kägä't mindimōyä naṇingīwizit.

Mīdaṇc wäwīp cayīgwa wī·u·mbōmāt Nänabucu ō'kumisaṇ. Mīdaṇc änāt: "'Ā^{u}, kīga·u·mbōmin," udinān ō'kumisaṇ.

Mīdaṇc kägä't.

Mīdaṇc änā't ōjisan: "Naṃä'tägumaṇg!"

"Mānū, gägu paṇbāmänimā'kaṇ!"

Minawā mindimōyä i'kitō: "Nōjis! ningackipitāgaṇ nindōnī'känaṇ."

Mīdaṇc kägä't Nänabucu ājäpaṇgisut, awinawatināt ō'kumisaṇ ugaskipitāgaṇnini. Ānawi wīnigu Nänabucu mīni'k wīnigu käckiwanät kī·u·mbiwaṇnä, mīdaṇc imā ō'kumisaṇ ukitcaya·ī· kī·aṇsāt ō'kumisaṇ. Mīdaṇc kīmādcība'tōd, nagaṇtcinicindaṇng upīndcibōnāgaṇnaṇ. Mīdaṇc Nänabucu mādcād, mādcinicimut.

Mīnaṇngwana wīn kā·i·ji·u·nā'kunigäwāt ändaswaṇwānaṇgisiwāt mini'kigu nä'tā·aṇ·mwāt kī^{n}gō^{n}yaṇn. Mīdaṇc kī·aṇ·nōnint ni'taṃ kwīngwīci tci·aṇ·wiku'tāsumāt Nänabucōn.

Iniwidaṇc ō'kumisaṇ ugīki'känimāni awänänen ayāwinit, mīdaṇc Nänabucu kā·u·ndcisägisisik.

Pānimādaṇc minawā ānint pa'kān kī·aṇ·nōnāwaṇg, kāwīn ugīsägimāsiwāwān Nänabucōn. Mīdaṇc minawā ānint kī·aṇ·nōnintwā. Mīdaṇc awä päji'k îskwātc kā·i·jāt mīdaṇc awä sīgwaṇikō'kō'ko·ō·n kāsägimigut Nänabucō; mīdaṇc īni'^{u} kā·u·ndcinagadcinicindaṇnk upīndcibōnāgaṇn. Mīdaṇc wīnawā kīmēyāwisiwāt aṇnōdcigu aiya·ā·wicänsaṇg kīwīsiniwāt imā^{n}.

"Why, my grandson, now are we going to die!" she said to her grandson.

"Be quick, my grandmother, get ready, let us be off!" he said to her.

And then truly the old woman trembled (by reason of age and fear).

And so hastily was Nänabushu now going to carry his grandmother upon his back. Thereupon he said to her: "Come, let me carry you upon my back!" he said to her.

And so that (was what) truly (happened).

And then she said to her grandson: "Oh, my dried fish!"

"Never mind, don't bother about them!"

Again the old woman said: "O my grandson! my tobacco-pouch am I forgetting."

Thereupon truly back Nänabushu hurried, as he went and seized his grandmother's tobacco-pouch. Even though Nänabushu put as much as he could carry upon his back, yet there on the top (of his burden) he placed his grandmother. Thereupon he started to run, leaving behind his fish-traps. Now, as Nänabushu started, he began singing.

It so happened that an agreement had been entered into among the various creatures, as many as there were that used fish for food. Therefore the first one employed to go scare Nänabushu was the Canada jay.

Now, his grandmother knew who they were, and for that reason Nänabushu was not frightened at first.

Then afterwards some others that were different were employed, but they did not frighten Nänabushu. Thereupon some others were next employed. And the one that came last was the screech-owl by whom Nänabushu was frightened; and on account of that one, he left behind his fish-trap. Thereupon all the various little animal folk enjoyed the fruits of the labor (of Nänabushu and his grandmother) by eating the food there.

58. Nänabushu Obscenely jests with his Grandmother.

Mīdąc kīwä^{n} ninguting Nänabucō pąbimiba'tōd, kāwīn wī'kā kibisi'kāsī; ningutingdąc kīwä^{n} ąnipąbimiba'tōd Nänabucu ogąnōnigōn ō'kumisąn: "Nōjic, nīwīsāga·ą·m," udigōn.

Nänabuc kayä wīn i'kito: "Pä'kädiyänin," udinān ō'kumisąn.

"Kāwīn, nōjis," udinān, "niwīmīsī," udinān ōjisąn.

"Mīgu imā mīsīn," udinān o'kumisąn.

Ānīc, mī wīn kägä't mindimōyä äjimīzīgubąnän imā. Mīdąc minawā a^{u} mindimōyä änāt ujicä^{n}yąn: "Nōjis!" udinān, "tcīgā'kwā ąni·a·yąba'tōn. Nīwī·ą·niudā'pinān wâkisīndimä·o·yān," udigōn.

"Kitōskun kisīndimä·u·n," udinān ō'kumisąn.

Mīdąc kägä't a^{u} mindimōyä äjikisindimä·u·t odōskun. Mīdąc minawā a^{u} mindimōyä änāt ōcisąn: "Sągā'kwāng ąni·i·cān; niwī·ą·nikisīyā'kwisitōn nintōskun," udinān ōcîcä^{n}yąn.

Mīdąc minawā Nänabucu änāt ō'kumisąn: "Sōbąndąn," udinän.

Ānīc, mī wīn minawā äjisōbąndąnk ōtōskun, mīdąc a^{u} mindimōyä änāt ōcicä^{n}yąn: "Nōjis! nawątc pąngī i'ku'kwänîn."

"Ānic?" i'kito Nänabucu.

"Nīwīskwātcigä," i'kito mindimōyä.

Nänabucu i'kito: "Kuntąn."

58. Nänabushu Obscenely jests with his Grandmother.

And now they say that once while Nänabushu was travelling about on the run, never did he come to a halt; and once they say that when he was running along, Nänabushu was addressed by his grandmother saying: "My grandson, I wish to go out," he was told.

And Nänabushu in reply said: "Simply lean aside with your buttocks," he said to his grandmother.

"Nay, my grandson," she said to him, "I have need of relief," she said to her grandson.

"Then do it there," he said to his grandmother.

Well, it was so that the old woman relieved herself at the time in that position. And so again the old woman said to her grandson: "O my grandson!" she said to him, "by the edge of the woods do pass along as you run. I wish to get hold of something on the way to wipe myself at the anus," he was told.

"With your elbow wipe your anus," he said to his grandmother.

And it was true that the old woman wiped herself at the anus with her elbow. Thereupon again the old woman said to her grandson: "Into the thick woods do you go; for as I go I wish to clean my elbow with the limbs," she said to her grandson.

Whereupon again Nänabushu said to his grandmother: "Lick it with your tongue," he said to her.

Well, it was the same again, for she licked her elbow with her tongue, whereupon the old woman said to her grandson: "O my grandson! just raise your head a little."

"Why?" said Nänabushu.

"I want to spit," said the old woman.

Nänabushu said: "Swallow it."

59. Nänabushu finds Cranberries and Big Cherries.

Mīdąc kägä't mindimōyä kā·i·jikuntąnk usi'kwāgąn, mīdąc minawā kīⁿwäⁿ Nänabucu ąnibabimiba'tōd änigu'k; wīngä cayīgwa ā'pidci aiyä'kusi, mīgu kā·i·jipimiba'tōd kījigątînig kayä tibi'kątinig. Ningudingidącigu ąnibabimiba'tōd Nänabucu tibi'katinigubąn, mīdąc kīⁿwäⁿ änändąnk: "Mīmāwīn cayīgwa wâsa tagwicinōwānän," inändąm. Nawątcidącigu anīgakipi'tciba'tō; mägwā dąc pabimusät, kägō uda'ku'kātānąn, tibickō asînīⁿsąg. Mīdąc ąnimānąk äji·ą·ndōtcipitōd; mīdąc äjimi'kōtcīnąng, udā'pinąng. "Nō'komis, naskä kuca owä! Wägunän owä?" udinān.

Mīdąc mindimōyä ōdā'pinąng. "Maskīgimin iᵘ," udinān; "unicicinōn mītcināniwąng," udinān. Ā'pidci mąmängiminagątiniwąn.

Mīdąc minawā mādcāwād, anipąbimusät minawā Nänabucū. Anidātatagi'kwänit, kägō ubi'tā'kuskānąn uskījigunk; mīdec äji·ą·ndōtcipitcigät, mīnąngwana mînąn. Mīdąc äji·o·dā'pinąng, äjiwâbanda·ā·t ō'kumisąn, inät: "Wägunän owä?" udinān ō'kumisąn wâbąnda·ā·t.

"Ōᵘ, ki'tci·ą·sisawäminąn," udinān. "Onīcicinōn mīdcigātäg," udigōn ō'kumisąn. "Mī cayīgwa tci·a·niandawâbąndąmąn käda·ī·ndaiyąng," udigōn.

Mīdąc kägä't Nänabucu kī·ą·nipagitciwanānāt ō'kumisąn. Mīdąc kī·u·cigät Nänabucu mägwä nängawi mini'käng, ānindi nībiwa kägō ni'tāwiging māniwąng. Mī·i·mā kī·u·nābąndąnk tcitāwāt. Mīdąc imā kā·a·ī·ndāwāt.

59. Nänabushu finds Cranberries and Big Cherries.

And so truly, after the old woman had swallowed her spittle, then again they say that Nänabushu went running along at the top of his speed; ever so tired had he now become, for he had been running day and night. And once while Nänabushu was running along, it happened to be in the night, whereupon it is said that he thought: "It is plain that I must now have come a long way," he thought. Slower then he ran; and while he was walking along, something he then stepped upon, it seemed like pebbles And so, not making out what they were, he felt of them; and as he felt of them, he took them up. "O my grandmother, do look at these! What are these things?" he said to her.

And then the old woman took them up. "Cranberries these," she said to him. "Good are they to eat," she said to him. Very large were they in size.

Thereupon again they started, on his way again went Nänabushu walking. As he went along with his head lifted up, something touched him on the face; and as he felt of them, they turned out to be berries. And as he picked them, he showed them to his grandmother, saying to her: "What are these things?" he said to his grandmother as he showed them to her.

"Why, big cherries," she said to him. "Good are they to eat," he was told by his grandmother. "Soon shall you now look for a place where we are to dwell," he was told.

And then truly did Nänabushu put his grandmother down from off his back. Thereupon did Nänabushu make a camp in among the sand-berries, in where there was an abundance of various kinds of berries growing in the ground. And there he chose a place for them to live. So there was where they continued.

60. Nänabushu is made to fast by his Grandmother, and revenges Himself.

Ninguding dąc kīwä^{n} udigōn ō'kumisąn: "Nōjis, kitākī·i·gwicîm kuca. Mī wīnawā kā·i·jitcigäwāt kicicäyabąnīg," udinān.

Mīdąc ägut: "Ānīn dąc kätijicitcigäyān, nō'kumis."

"Kīgamādcā, nōjis, kāwīn dąc kīgawīsinizī," udigōn ō'kumisąn. "A'pīdąc wīnibāyąn, nōjic, pīpāgimicin," udigōn. "Kīcpîn dąc täpī'tändąmān, kīgagąnōnin imā^{n} tcīnibāyąn," udinān. "Mīyä'tagu imä kä·u·ndciki'kändąmąn kä·u·ndcipimādisiyąn," udigōn ō'kumisąn.

Mīdąc kägä't Nänabucū weyābąninig kā·i·jimīnigut ō'kumisąn a'ka'ka^{n}jä tcimīdcit; mīdąc kägä't Nänabuc kīmīdcit, kayä kīma'kadäwīnąng pąngī uskījink.

Ānīc mī äntōtąmowāgubąnän mäwija anicinābäg kī·i·gwicimowāt.

Mīdąc kī^{n}wä^{n} Nänabucu mādcāt kikicäp. "Änigu'k mādcān, kägu ābinābi'kän," udigōn ō'kumisąn. Mīdąc Nänabucu änigu'k mādcāt. Kabägījik pąbimusä, kayä pąbimiba'tō aiyā'pī. Mīdąc wunāgucininig ā'pidci aiyä'kusi kayä pa'kadā. Minawā pimusä uwīngä tibi'kątini; kāwīn owâbandą^{n}zīn äjāt. Mīdąc käga'pī äjipīpāgit: "Ä'e^{i}, nō'kumis! mīa'pī omā tcinibāyān!" Kumā'pī onōndawān ō'kumisąn na'kwä'tāgut: "Ē'ē^{i}! āwas nawatc ijān!"

60. Nänabushu is made to fast by his Grandmother, and revenges Himself.

Now, once they say that he was told by his grandmother: "My grandson, you should indeed go into a fast. That was what your uncles of old used to do," she said to him.

Thereupon she was asked: "How, indeed, shall I do it, my grandmother?"

"You shall go away, my grandson, and you shall not eat food," he was told by his grandmother. "And when you wish to sleep, my grandson, call for me," he was told. "And if I think you have gone far enough, then will I tell you to sleep there," she said to him. "It is only by such means that you can know how you are to live in the future," he was told by his grandmother.

It was true that Nänabushu on the morrow ate the charcoal that had been given him by his grandmother; it was true that Nänabushu ate (it), and he blackened his face a little.

Now, that was what in olden times the people used to do when they fasted.

Thereupon they say that Nänabushu started out in the morning. "With all your speed go, (and) look not back," he was told by his grandmother. And so Nänabushu went with all his speed. All day long he went walking about, and now and then he was running. Thereupon in the evening he was very tired and hungry. Again he walked till it was growing thoroughly dark; he did not see whither he was going. And then at last he cried aloud: "Hey-yo, my grandmother! in this very place will I sleep!" After a while he heard the voice of his grandmother answering in reply: "Hey there! farther yet do you go!"

Ānīc, mī gägä't; Nänabucu kägä't ki'tci·ä·nigu'k mädcībaˈtōd. Mīnawā mädcībaˈtōd ä'kōnāmut minawā pīpāgit: "Nō'kumis, mī omā aˈpī tcinibayāyān!" Cayīgwa minawā onōntawān: "Ē'ē', āwąs nawatc ijān!"

Mīsa Nänabucu minawā mädcībaˈtōd änigu'k ki'tcī·aˈyänaˈkōnāmut; wīngä aiyä'kusi. Mīdąc minawā pīpāgit: "Mīna aˈpī omā tcinibāyān?" udinān ō'kumisąn. Wī'kāgu ōgąnōnigōn: "Ē'ē'! āwąs nawatc icān!"

Mīdąc Nänabucu nickādisit. "Anîm! Ānīn aˈkitut 'aᵉaᵘ? Ningakīwä," inändąm. Ki'tci änigu'k mädcāt. Mīdąc wayībągu pābigä ugi'kändän päcu' tagwicing ändāwāt. Mīdąc ąni·aˈyāt ōwâbąndän wāsa'kwanämągątinig wīgiwām. Mīdąc änändąnk Nänabucu: "Ningakīmōsābąmā," inändąm. "Wägunän wändciwâsa'kunawät?" Mīdąc kägä't kīmōtc äjinaⁿzi'kąng ändāwāt. Mīdąc äjitaˈpābąndąnk, ānīn kädicinawāt ō'kumisąn! Owâbamān mägwā āminit ō'kumisąn. Mīdąc kā·i·ci·u·dāˈpinąng miˈtigōns payāˈtänig känwā'kwątinig kayä, mīdąc kā·i·jibā'kindänąg pąngi. Mīdąc kā·i·jisa'kisitōd ickudänk iᵘ miˈtig, mīdac kā·i·jipîskąnäg; mīdąc kā·i·jiˈa·gwunąng omicōmisąn udiyāning.

Mīdąc kā·i·jisa'kisut aᵘ aˈkiwäⁿzi; mīdąc Nänabucu kā·i·jiˈkāsut ingutci; mīdąc nänägä pimisāgītcibaˈtōd aᵘ aˈkiwäⁿjī. Mīdąc Nänabucu kā·i·jinōsawâbąmāt äni·aˈˈpaˈtōnit kā·ą·niwāsa'kunänitigu. Wī'kādąc Nänabucu kī'kīwä

Well, that (was what) truly (happened); Nänabushu truly began running at the very top of his speed. Again he began running as far as his wind could hold out, when again he called aloud: "My grandmother, in this very place will I sleep!" This time again he heard her (say): "Hey there! farther yet do you go!"

Thereupon Nänabushu again began running with all his speed just as far as his wind would let him; very tired he became. And so again came his voice calling aloud: "Shall I sleep in the place right here?" he (thus) said to his grandmother. A long while afterwards he was addressed in the words: "Hey there! farther on shall you go!"

Thereupon Nänabushu became angry. "Wretch (that she is)! What is she saying? I am going back," he (thus) thought. At the very top of his speed he started. And so in a little while he suddenly became aware that close home was he arriving. Upon which as he drew near he saw that the wigwam was all lighted up inside. And then thought Nänabushu: "I will peep at her on the sly," he thought. "Why is she making such a light?" And so truly on the sly did he approach where they lived. Thereupon he peeped in, and whom did he see but his grandmother! He beheld his grandmother in the act of receiving amorous pleasure. Thereupon, after he had picked up a small stick that was dry and long, he then gently lifted the flap of the doorway. And so after he had lighted the stick in the fire, it flamed up into a blaze; whereupon he placed it against the buttocks of his grandfather.

Thereupon was the old man set on fire; upon which Nänabushu concealed himself in a certain place; and after a while out came the poor old man on the run. And so Nänabushu fixed his gaze upon him to see in what direction he was running as he went in flames. And after

ändāwāt. Mīdąc nayāgin ąnigąnōnāt ō'kumisąn: "Nō'komis, nintagwicin."

"Ōu, nojis," udigōn. Awidąc mindimōyä ānawigu ogī'kikänimān ōjisąn kā·i·jictcigänit, kāwīndąc kägō kī·i·'kitusī. Kayä iwä a'pī kīsa'kawāt, kī·i·'kitu au mindimōyä: "Nyā, ogagwānisągi·ā·n īni' omicōmisąn!" kī·i·'kitu.

Mīdąc kīpīndigät Nänabucū, kāwīn dąc pō'tc kī·ą·camāsīn Nänabucu. Mīdąc cigu kā·i·cikawicimut, mīdąc kā·i·nändąnk: "Māgicā kigīcäp ningatacąmik pitcīnąg," inändąm Nänabucu kigicäkidąc udigōn: "Nōjis, kāwīn nōngum kigatacąmîsinōn. Käyābi kīga·ī·gwicîm," udinān.

Mīdąc kägä't Nänabucu.

"Pąbā·a·ntukīwusän," udinān. Udigōn ō'kumisąn: "Iwiti ina'kakäyā, kägu' wīn iwiti ijā'kän," udinān.

Ina'kakä Nänabucu kā·ą·ni·i·jipîskwābąmāt īni'u kā'pimisāgitcisäni'pąn. "Anin!" inändąm Nänabucu. "Pō'tc ningatijā iwiti."

Iwiti na'pātc inaka'käyā udininamāgōn tci·i·cāt.

"Äyeē," udinān ō'kumisąn. Mīdąc kägä't Nänabucu äjimādcāt kā·i·ninamāgut ō'kumisąn. Mīdąc änāt: "Nō'kumis! kāwin ningatagwijinzī unāgucik kīcpin kägō ni'tōsiwān," udinan. "Kägu kwīnawībi·i·ci'kän." Mīdąc kägä't mādcāt Nänabucū. Kumā'pidac aniyāpimickā ąni·i·cāt ina'ka'käyā kā·ą·ni·i·jiwâsa'kunänigibąn. Mīdąc ąnibąbi-

a while Nänabushu returned home. And then, while outside but on the way in, he spoke to his grandmother, saying: "My grandmother, I have come back home."

"So I see, my grandson," he was told. And though the old woman knew what her grandson had done, yet nothing did she say. And at the time when he burned (the old man), then said the old woman: "Pshaw, he played such a mean trick upon his grandfather!" she said.

And now inside went Nänabushu, but nothing whatsoever was Nänabushu given to eat. So then straight to bed he went, and this was what he thought: "Perhaps in the morning she will then feed me," thought Nänabushu. But in the morning he was told: "My grandson, not to-day will I feed you. Longer yet shall you fast," she said to him.

And that truly (was what) Nänabushu (did).

"Go forth and hunt for game," she said to him. He was told by his grandmother: "Over in that direction yonder, don't you go over there," she said to him.

It was in that direction that Nänabushu saw him go in flames as he went running out of the camp at the time. "Wretch!" thought Nänabushu. "In spite of (what I was told), I will go there."

Over in the opposite direction was he shown by the pointing of her finger where he was to go.

"All right," he said to his grandmother. Thereupon truly Nänabushu set out in the direction whither it had been pointed out to him by his grandmother. And then he said to her: "O my grandmother! not will I return in the evening if I do not kill anything," he said to her. "Don't become tired waiting for me." So then truly away went Nänabushu. Now, at a certain distance he turned from the course he was bound into the direction which the other had been seen going in flames. Thereupon, as

musät, Nänabucu owâbandän wīgiwāmäns pada'kitänig; undāba'täni. Mīdąc änicta'pābit owâbamän cingicininit ōmicōmisąn. Wīngä kīpānsōwąn ubīwayāni pi'kwąnāning kā·i·nā'kiswādin. Mīdąc änicikąnōnāt: "Nimicōmis," udinān; "Kibimawątisin."

"Ōⁿ, pīndigän, nōjic," udigōn.

Mīdąc kägä't pīndigät Nänabucu.

Mīdąc, "Nąmadapin imā ągāmetäsing," udigōn omicomisąn.

Mīdąc kägä't Nänabucu pīndigä't, nanāmadąbit, pisindawāt kāgīkitōnit ōmicōmisąn. Mīdąc kīⁿwäⁿ Nänabucu: "Kägä'tsa nīwīnibā. Ningakīc kinibā," udinān ōmicōmisąn.

"Nibān, nōjis," udinān.

Mīdąc kägä't nibāt Nänabucō äjikawi'tāt; kumā·a·pīdąc kānibāt Nänabucu mī·ä·jisäkinkucikāsut. Mīdąc, "Ēⁱ, Nänabucu, kuckusîn!" udigōn ōmicōmisąn.

Mīdąc kägä't Nänabucu unickāba'tōd. Mēdąc änāt ōmicōmisąn: "Nimicomic, mī kuca ki'tci·ā''pwäyābąndamān," udinān.

"Ānic, nojic, änābąndąmąn?" udinān.

"Awiya kīⁿwäⁿ kipīmigānigunānig, nintąnābandąm. Wawīngä kīⁿwäⁿ kikī'kīwi'tāskākunānig Pwānąg. Sāsā'kwäwąg kayä nintąnābandąm. Mīgu kägä't tcinibuyąng, nimicōmis." Mī cigwa Nänabucu ąnōtc inänimāt omicōmisąn iᵘ ki·ą·ni·a·i'kitut. Mīdąc änāt: "Ninga·ū·cītā mīnōtc, nimicōmis; mī nōngum tibi'ka'k tcibimawinäuguyąnk," udinān. Mīdąc

he went walking along, Nänabushu saw a small wigwam that was standing; smoke was rising from it. So when he peeped in, he saw his grandfather lying down. Thoroughly scorched was the fur upon his back, according to the way in which he had burned him. And so he spoke to him as he went (in): "My grandfather," he said to him, "I am come to visit you."

"Why, come in, my grandson!" he was told.

Thereupon truly in went Nänabushu.

And then: "Sit down there at the other side of the fire," he was told by his grandfather.

And so truly Nänabushu went in, he sat down, (and) he listened to the talk of his grandfather. And then they say that Nänabushu (said): "Verily, indeed, am I sleepy. I am going to take a nap," he said to his grandfather.

"Go to sleep, my grandson," he said to him.

And so truly to sleep went Nänabushu as he lay prostrate; and later on, after he had gone to sleep, Nänabushu then pretended to be in a nightmare. So then: "Hey, Nänabushu, wake up!" he was told by his grandfather.

Thereupon truly Nänabushu leaped out of bed. And then he said to his grandfather: "My grandfather, now truly was I dreaming of a very fearful thing," he said to him.

"What, my grandson, did you dream?" he said to him.

"By somebody was I warned that we would be fought against, was what I dreamed. Completely, was I told, have we now been encircled about by the Sioux. And they were whooping, such was what I dreamed. Therefore truly are we destined to die, my grandfather." Already now was Nänabushu entertaining all sorts of evil designs upon his grandfather, in that he kept on with talk. So then he said to him: "I will get ready, nevertheless, my grandfather; for on this very night will they come to

Nänabucu kägä'ṭ kī·u·cī'tōd; kī·u·ji'ṭōd ubi'kwa'kōn. Mīdąc kī·u·ji'tōd ānīn wâ'tōtwād omicōmisąn wâ·i·jisägi·ā·t. Mīdąc minawā änādîn: "A'pī ąmąniswayąng, nōtawąṭwā awiyā sāsā'kwäwāt, kägu' sāga·a·nkän. Nīn ni'ṭąm ningasāgitcisä tcimīgasoyān, kīn dąc pîsān pīndik kīgatayā. Pānimādąc kīgakąnōnin tcipisāga·ą·mąn," udinān.

Mīdąc kägä'ṭ.

Mīdąc kātibi'ṭątinig Nänabucu kā·i·jisāga·ą·nk. Mīdąc kīwi'taiya·ī· kāpabā·i·jimāmīnsīsiwit. Mīdąc mīgwąnan kā·i·jisāsākitcīckiwągcimāt kīpabāta'kināt. Mīdąc ädąnk omōwąn: "Pītābąnk tcīkaya·ī·, mītcisāsā'kwäyäg," uditān. "Aiyāngwām," uditān.

Mīdąc kīwä[n] Nänabucu kä·i·cipīndigät, mīdąc änāt ōmicōmisąn: "Aiyāngwāmisin, nimicōmis. Ątcina kīganibāmin," udinān. "Ā'tawä·ą·n kayä ickutä," udinān. Mīdąc Nänabucu aiyā'pī säsäkinguci'kāsut. "Mīgu, kägä't kąnabątc päcu' pī·ai·yāwāt, pamawinä·u·nąngwā," udinān ōmicōmisąn.

Mīdąc cayīgwa tcīgaya·ī· weyabąninig, cayīgwa kägä't Nänabucu omōwänsąn sāsā'kwämagątiniwąn.

Mīdąc wunickāba'tōd Nänabucu. "Ō[n], nimicōmis! nīn ni'ṭąm nīngasāga·ą·m!" Mīdąc kägä't Nänabucu sāsā'kwät kayä wīn. Mīdąc äjikąnōnāt ōmicōmisąn, "'A'a'[u] nimicōmis, pisāga·ą·n!" udinān.

attack us," he said to him. Thereupon truly Nänabushu made preparations; he made some arrows. He made what he was going to use to scare his grandfather. And then again he said to him: "When we become frightened by the threatening alarm, when you hear somebody whooping, don't you go outside. It will be my place to dash out to the fight, and you shall quietly remain inside. And after a while I will speak to you to come outside," he said to him.

And so it truly was.

And after it was dark, Nänabushu went outside, whereupon all around the place he eased himself, dropping the dung here and there a little at a place. And then all about the place he stuck some feathers which he placed standing upon every single dunghill. Thereupon he said to his dunghills: "When it is nearly time for the dawn to appear, then shall all of you whoop," he said to them. "Display your zeal," he said to them.

Thereupon they say that after Nänabushu entered the dwelling, he then said to his grandfather: "Be on your guard, my grandfather. For a little while shall we sleep," he said to him. "Put out the fire," he said to him. And so Nänabushu now and then pretended that he was in a nightmare. "Now, truly perhaps hard by are they approaching, they who are coming to attack us," he said to his grandfather.

And then was it nearly time for the morrow to come, already then, indeed, were all the little dunghills of Nänabushu a-whooping.

Thereupon up leaped Nänabushu from his couch. "O my grandfather! it is my place to go outside." So then truly did Nänabushu also whoop. And then he spoke to his grandfather, saying: "All right, O my grandfather! come on out!" he said to him.

Mīdąc kägä'ṭ a^{u} a'kiwä^{n}zi wä·a·ni·i·jisäga·ą·nk, mīdąc Nänabucu äja kī·a·'kutäskawāt umi'tigwābīn wī'pimwāt omicōmisąn. Mīdąc kīpîmwāt uska'tigwānining. Kā·i·jinisāt, mīdąc kīmādcīpa'kijwāt; kayā kīpa'kunāt. Pąngīdąc ä'ta ogīmādcītōn wīyās kī'kīwäwitōt. Mīdąc änitągwicing äntāwāt ō'kumisąn ukī·ą·nipągitciwanätawān.

Mīdąc mindimōyä mōdcigizit. Mīdąc käctinä äji·ā·ba·ą·nk i^{u} pimiwąnān. A'pīidąc wayābandąnk wiyās ugi'kändān wägunān tinō wīyās. Mīdąc ā'pidci kąskändąnk, kāwīn kägō i'kitusī.

Mīdąc Nänabucu: "Wäwīp kīziząn wīyās. Nīwīwīsin," udinān ō'kumisąn.

Mīdąc kägä'ṭ gagi'twän a·ī·ndana'kąmigisit.

Mīdąc kīwīsinit, ō'kumisąn kayä mīdcinit wīyās. Mīdąc kī^{n}wä^{n} minawä Nänabucu änāt ō'kumisąn: "Nō'kumis! wäwīp ujī'tān, kīganingunisumin," udinān.

Mīdąc kägä'ṭ äjimādcāwāt, kagi·twänigu a^{u} mindimōyä animādcā. Mīdąc änici Nänabuc nīgānīt. Mīdac anitągwicing, ānīn kädijinąnk uda'kiwä^{n}jī·i·micąn kīnąnawicinōn! Nänabucu wīn āja ki'kīciwąni'kä. Mīdąc änāt ō'kumisąn: "Mīwe kayä kīn käpamōndamąn," udinān ō'kumisąn.

Ma'kwayānąn minawā ucīgąn.

Mīdąc änicimādcāt Nänabucu, "Mī ijiwajiwani'kän," udinān. Mīdąc Nänabucu änijimādcāt. "Mīdąc kayä kīn wäwīp pimādcān," udinān.

Mīdąc a^{u} mindimōyä kägä'ṭ äjiwajiwaniikät. Mīdąc wâwâbąmāt īni'^{u} awayānąn, mī wâbąmāt māmāmā'kizunit

It was true that when the old man was on his way out of doors, then indeed did Nänabushu already have his arrow on the string ready to shoot his grandfather. Thereupon he shot him in the forehead. After he had slain him, he then began to cut him (at the throat to bleed him) with a knife; and he skinned him. And only a little of the meat did he take along on his way back home. And so when he arrived where he and his grandmother lived, he then laid down his pack.

Thereupon the old woman was delighted. And so at once she untied the pack. And when she saw the meat, she knew what kind of meat it was. Thereupon very sad she felt in her mind, (and) nothing had she to say.

Thereupon Nänabushu: "Make haste (and) cook the meat, I want to eat," he said to his grandmother.

And then truly with reluctance she went about her work.

And so he ate, and his grandmother too ate the meat. And now they say that Nänabushu again said to his grandmother: "O my grandmother! quickly make ready, let us go after our meat," he said to her.

Thereupon truly they set out, and against her desire the old woman went along. And so Nänabushu went on ahead. And when they arrived at the place, what did she see but her dear old man all cut up in pieces! Nänabushu himself soon had his pack all done up. Thereupon he said to his grandmother: "And this do you also carry upon your back," he said to his grandmother.

It was the bear-skin and the rump.

And then away started Nänabushu. "Make your pack of that," he said to her. And so Nänabushu started away. "And do you also quickly come away," he said to her.

Thereupon the old woman truly made up her pack. And as she gazed upon the robe, she then saw that it was burned at the place about the buttocks; and now the

udiyāwinit ina'ka'käyā; mīdąc ki'känimāt a^{u} mindimōyä kīnisimint unābämąn. Ānimąmawi kākīmōtc.

Kayä wīn dąc Nänabucu, kāwīn udāgīpwānawi'tōsīn ka-'kina wīn tcikīpimiwąnānāt īni'^{u} ma'kwąn. Ąnicāgu wīpā-'pinänimāt ō'kumisąn; mī kā·u·ndcimīnāt tcipimiwinānānit īni'^{u} owayānąn. Ānīc, mī kī^{n}wä^{n} Nänabucu wīn āja pīndik ayāt. Wīn dąc mindimōyä pî'tcīnąg ąnitągwicing. Mīdąc Nänabucu änāt ō'kumisąn: "Ānīn ä'pī'tändiyąn? Ānīc wīn mäwija tagwijinsīwąn?" udinān ō'kumisąn. "Wägunen kā·u·ci'tōyąn iwiti? Intigu kayä kigīma^{u} äjināgusiyąn," udinān ō'kumisan.

"Kā," udigōn. "Mīsągunā ä'pīsi'kāyān," udigon ō'kumisąn.

"Wäwīp ujī'tān," udinān; "uskīyāndaginigän, kayä kīwi-'taiya·ī· ickutäng uskipingwi a'tōn," udinān ō'kumisąn. "Nīndąc ningamąnisē. Ągōc kayä a^{u} ma'kwayān," udinān. "Ąnimi'kwągōc, mīnawatc kä·i·ciminopāsut," udinān ō'kumisąn. Anicāgu wīmī'kisumāt ō'kumisąn, mī wändci·i·nāt.

Mīdąc kägä't wäwīp gagi'twän ijictcigät a^{u} mindimōyä. Ānīcinā ātisō'kān, pābigä kī·i·jitcigä kā·i·nint. Mīdąc minawā Nänabucu ō'kumisąn: "Mīdąc ijipōdawän, tcībā'kwän," udinān. "Iwe kāpimōndamąn mīwe kägapā'tōyąn," udinān.

Mīdąc kägä't a^{u} mindimōyä kā·i·citcigät kā·i·gut ōjisąn Nänabucōn. Mīdąc sāsāga·ą·nk a^{u} mindimōyä owâbamān

old woman knew that her husband was slain. On the way and now and then she wept in secret.

And as for Nänabushu himself, he could have found it possible to carry all the bear in his pack. All he wanted was to make fun of his grandmother; that was why he gave her the robe to carry in her pack. Well, then they say that Nänabushu was soon inside the dwelling. And the old woman too presently arrived. Thereupon Nänabushu said to his grandmother: "Why have you been gone so long? Why did you not come long ago?" he said to his grandmother. "What were you doing over there? It seems as if you have been crying by the looks of you," he said to his grandmother.

"No," he was told. "That is how long it takes me to come," he was told by his grandmother.

"Make haste to have (things) ready," he said to her; "prepare a bed of fresh boughs, and round about the fireplace lay some fresh sand," he said to his grandmother. "And I myself will go and fetch some fire-wood. And hang up the bear-skin," he said to her. "Hang it up with the fur side towards you, much better will it dry that way," he said to his grandmother. He only wanted to tease his grandmother, for that was why he spoke thus to her.

Thereupon truly in haste (and) against her will did the old woman do it. According to the story, straightway she did what she had been told. And now again Nänabushu (said) to his grandmother: "Now must you build the fire, (and) cook the meal," he said to her. "That which you fetched upon your back the same shall you boil," he said to her.

It was true that the old woman did what she had been told by her grandson Nänabushu. And as often as the old woman went out of doors she saw her grandson making

ōjisạn kägō minawā ujitōnit, kägō udōckutāni; pāga:a'ku-'kwānā'tig. Mīdạc: "Wäwīp, nō'kumis! kinạntawänimin omā pindik tcipī·a·yāyạn."

A·i·ntạci'tābạn ạgwatcing a^{u} mindimōyä.

"'A^{u}, wäwīp pīndigän! Cayīgwa ō^{n}su kita'ki'k! Kinantawänimin dạc tcinīmi'kawiyan omā tci'kīwi'taiya·ī· skutäng," udinän. "Pä'kic kīgamạmīgwābawänā kita'ki'k," udinän.

Ānīc, kagi'twänigu a^{u} mindimōyä gägä't ijictcigä kā·i·gut Nänabucōn ōjisạn.

Mīdạc mādạ·ạ·māsut a^{u} Nänabucu, pä'kic aiyāpī'tcināk pa'kitä·o·wāt īni'^{u} a'ki'kōn kāmamīgwābowänānitcin ō'kumisạn. Mīdạc kägä't a^{u} mindimōyä kīwi'tācagāmäcimut, ayā'pī kayä mạmīgwāpōwänāt īni'^{u} uta'ki'kōn; mīdạc wīn Nänabucu nạgạmut. Kā·i·ckwānīmi·ā·t īni'^{u} ō'kumisạn mī·i·nāt: "Nō'tābowādạn i^{u} pimidē," udinän ō'kumisạn.

Mīdạc kägä't ki'twän ijictcigāt mindimōyä.

Mīdạc kī^{n}wä^{n} minawā änāt ō'kumisạn: "Kīgi'kändānîna, nō'kumis, wägunän mādcīyạn?" udinän ō'kumisạn.

"Kāwīn," i'kito mindimōyä.

"Mī guca iwä kinäbäm opa'kitä·i·gạn mādcīyạn, kayä pimidē kānōtābowātạmạn," udinän ō'kumisạn.

"Nyā, awacîmä wīn!" i'kitu mindimōyä.

"Kägä't," udinän. "Kīgi'kändān na kīgī·i·gwicimun kī·i·ciyạmbạn? Mīna omā a'pī tcînibāyān kī·i·ninämbān? mīwe a'pī kīwâbạminān kā·i·citcigäyạn. Nīndạc kāsa'kawa'k kinäbäm udiyāng," udinän ō'kumisạn.

something else, for some object was he whittling; it was a drum-stick. Thereupon: "Be quick, O my grandmother! I want you to come in here and remain."

Busy at work out of doors was the old woman.

"All right, be quick (and) come inside!" Already now is your kettle boiling! And I want you to dance for me round about this fire," he said to her. "At the same time I want you now and then to shake your kettle," he said to her.

Well, it was with much reluctance that the old woman truly did what she was told by Nänabushu her grandson.

Thereupon did Nänabushu begin to sing, at the same time now and then he struck the kettle which his grandmother had shaken (to keep the meat from scorching). Thereupon truly the old woman danced round about the fire, and now and then she shook her kettle; in the mean while Nänabushu sang. After he had made his grandmother dance, then he said to her: "Lap off the grease (from the ladle)," he said to his grandmother.

Thereupon truly against her will did the old woman do it.

And so they say that again he said to his grandmother: "Do you know, my grandmother, what you are eating?" he said to his grandmother.

"No," said the old woman.

"It is indeed the hammer of your husband that you are eating, and its grease is what you are lapping with your tongue," he said to his grandmother.

"Oh, how disgusting you are!" said the old woman.

"It is true," he said to her. "Do you remember the time when you bade me go and fast? And when I told you, 'Is it here that I shall sleep?' that was when I saw what you did. It was I who set fire to the buttocks of your husband," he said to his grandmother.

Anīc nā mindimōyä kāgwīnawī·i·nąbitigu; kāwīn dąc kägō i'kitusī. Mīdąc Nänabucu äjipōnimāt ō'kumisąn, kayä wīn mindimōyä kāwīn kägō i'kitusī.

61. Nänabushu swallowed by the Sturgeon.

Mīdąc kī^{n}wä^{n} a·ī·ndāwāt Nänabucu ō'kumisąn kayä. Ninguting kī^{n}wä^{n} Nänabucu äjinänägatawändąnk inändąm: "Intigäsa mīgu nīn kā·i·jipäjigōwänän," inändąm Nänabucū. Mīdąc änändąnk: "Ningagagwätcimā nō'kumis." Änīcînā ätîsō'kän, mīdąc kägä't änät ō'kumisąn: "Nō'kumis," udinän; "mīnagu kīnawint ä'tagu pimätisiyąng?" udinän. "Kāwīn na wī'kā nīn ningī·u·gīsī?" udinän ō'kumisąn. "Mīnagu kā·i·jipīnicipimätisiyän?" udinän ō'kumisąn.

Wī'kā dąc ōgąnōnigōn, igut: "Nōjis," udigōn, "mīsagu i^{u} kägā käki'tuyämbän. Namadabin, naskä, kīgawīndamōn. Pisindawicin wäwäni," udigōn. "Kägä't kī·ą·nicinäbä'kā; mīdącigu kī·ą·nitcätcägiunicinōwät, pīnic kayä wīnawā īgi'^{u} kinīgī·i·gōg kätinątwābąn kīpäjigu kayä kisayä^{n}," udigōn. "Kayä wīn dąc kīwąnicin. Kīndąc kayä, naskä kīgawīndamōn kā·u·ndcimō'kinägusiyąn omā dąc nōngum kī·a·yāyąn. Awä kisayä^{n} mī·a·^{u} kānīgit, i·i·witąc iskwätc äyāmąga'k anicinäbänägitcin wäbinigätädąc i^{u}; mīdąc äjini'kätäg ąbinōtcī·u·dapi'kwäcimun, ijini'kätä. Mīdąc imā kīn wändätîsiyąn, nōcis. A'pī kānīgit kisayä^{n}, mīdąc kīsägistcigätäg

Naturally the old woman then became restless where she sat; so she had nothing to say. Thereupon Nänabushu ceased talking to his grandmother, and the old woman too had nothing to say.

61. Nänabushu swallowed by the Sturgeon.[1]

And so it is said that Nänabushu and his grandmother continued living there. Once on a time they say that while Nänabushu was meditating, he thought: "I am curious to know if I was the only one," thought Nänabushu. Thereupon he thought: "I will ask my grandmother." So, according to the story, he then truly said to his grandmother: "My grandmother," he said to her, "is it possible that you and I are the only ones living?" he said to her. "Have I never had a mother?" he said to his grandmother. "Is it possible that simply without cause I came into being?" he said to his grandmother.

So after a long while he was given reply, he was told: "My grandson," he was told, "it was almost like that, (as you will see from what) I shall say. Be seated, listen, I shall inform you. Listen to me with care," he was told. "Verily, there were some people living; but then as time went on they gradually passed away one by one, till at last also went they whom you would call your parents. And there was also one that was your elder brother," he was told. "And he too disappeared. Now about you, listen, (and) I will explain to you from what source you came, and why now you are here. After that elder brother of yours was born, then that which is the last to come when one is born was thrown away; for it is called a place-for-the-babe-to-rest-its-head, such is its name. So it was from that source that you came, my grandson. At

[1] For other versions see Nos. 7 (p. 49), 28 (p. 207), 29 (p. 215).

ingutcidạc kī·a·wi·a·gōtcigātä. Mīdạc nāgạtc kā·i·cinōntawint apinōdcī mạdwämawit iwiti agōtäg iᵘ pi'kwäcimunäns. Mīdạc kā·i·ci·i·cāyān, mīdạc imā kīmi'kōnān. Mīdạc nīn kā·i·jini'tāwigī·i·nān," udinān. "Kayä wīn dạc kīga kisayạ̈ⁿ ugīni'tāwīgi·ā·n. Mīdạc äjini'kāsut aᵘ kisayäⁿ·i·bạn Nänā-'pātạm. Mīdạc kayä kīn kā·i·jiwīnigōyạn Nänabucu," udigōn ō'kumisạn.

Mīdạc Nänabucu kiˢtcinānāgatawäntạm, kaskändạm kayä mi'kwänimāt nạngwạna kī·u·sayäⁿ·i·t. Mīdạc Nänabucu cayīgwa kīwawänändạnk ānīn wâ·i·citcigät, mīdạc änāt ō'kumisạn: "Nō'kumis, mama'kāta'kạmig wī'kā kägō kī·i·cisiwạn iwi nạngwạna kī·i·ciwäbisiwängän."

"Untcitasa kāwīn kägō kigīwīwīndamāⁿsinōn," udigōn ō'kumisạn, "ạnicā tcikaskändạmạn, kayä tcigwī·i·nawi·i·nändansiyạn," udigōn ō'kumisạn. "Pîsānigu tcîpimādisiyạn; änicigu wâbạndạmạn kījik pādciwayāsäyāgin; kayä cayīgwa kīsis pạmō'ka·ạ·ngin äji·o·nānigwändāgwa'k, tci·i·ji·o·nānigwändạmạn. Mī·i′·ᵘ wī'kā kā·u·ndcikägō·i·nisinowān," udigōn ō'kumisạn.

Mīdạc Nänabucu cayīgwa inät ō'kumisạn: "Nō'kumis," udinān, "ninganạntupạnī. Ninganạntawâbạmāg awänänạn kānisiguwāt nigī·i·gōg kayä nisayäⁿ."

Mīdạc ägut ō'kumisạn: "Kägu′, nōjis. Ingutci kīgatinigā'tōn kī′yaᵘ," udigōn.

"Kāwīn," udinān ō'kumisạn, "pō'tcigu ninganantawâba-

the time when your elder brother was born, it was then taken somewhere out of doors and hung up. And so after a while there was heard the cry of a babe at yonder place where hung the little-rest-for-the-head. Thereupon I went to the place, and there I found you. Therefore it was I who reared you," she said to him. "And your mother herself brought up your elder brother. And the name of your elder brother was Nänā'pāṭam. And so the name Nänabushu was what you were called," he was told by his grandmother.

Thereupon Nänabushu seriously began pondering, sad too he became at the thought that forsooth he had an elder brother. And then Nänabushu straightway made up his mind what he would do, and so he said to his grandmother: "My grandmother, it is strange that never did you say anything to me concerning what had actually happened to us."

"It was for a purpose that I told you of nothing," he was told by his grandmother, "that for no cause you should be sad, and that you should not be disturbed in your peace of mind," he was told by his grandmother. "And that in peace you should live; that you should behold with a feeling of contentment the light of day when it comes; and that whenever the sun comes forth, when a sense of gladness pervades all things, you should be joyful too. Now, that was why I never imparted anything to you," he was told by his grandmother.

Thereupon Nänabushu presently said to his grandmother: "My grandmother," he said to her, "I am going to war. I am going to seek those who slew my parents and my elder brother."

And then he was told by his grandmother: "Don't, my grandson. Somewhere will you bring ruin upon yourself," he was told.

"No," he said to his grandmother, "I am determined to

māg." Mīdąc äjimādcät Nänabucu`awipîsa·ą·nk wī·u·ji'tōd pigwa'kōn kayä sawānąn. Mīdąc kīⁿwäⁿ pā·i·jikīwät wayībagu mīdąc ägut ō'kumisąn: "Ānīn, nōjis?" udigōn.

"Kāwīn kägō," i'kitu Nänabucu. "Kāwīn pigwāsäsinōn niwâgā'kwat. Skumā sipōtcigąn, nō'kumis. Niwī'kīnibōtōn wâgā'kwat."

Mīdąc kägä't ā'pagisut aᵘ mindimōyä, kīskabak idac nāni'kibitōt sipōtcigąn mīnät.

Mīdąc äji·u·tā'pinąng Nänabucu, mīdąc äjimādcī·a·sipōtcigät. Mīdąc Nänabucu kumā a'pī mägwā asipōtcigät mīnōndąnk ägut: "Kōs, kīga," inwäwäg sipōtcigąn. "Wägunän wäntcī·i·kitut?" inändąm. "Māgicā nō'kumis undcita niwī·i·'k kīgagwätcimąk," inändam. Minawā äjimādcipōtcigät mī minawā äni'tąnk: "Kōs, kōs, kōs, kīga, kīga, kīga." Ā'pidci Nänabucu nickādisi. "Na', naskä ägwiyān iᵘ wâgā'kwąt!" udinān ō'kumisąn.

"Anicā kuca kidini'tąm a'panä iᵘ ijikijipäntąmąn," udinān.

"Kāwīn," udinān Nänabucu, "anicāgu ningagāntcigitämigun." Mīdąc Nänabucu kägä't nickādisit. Mīdąc äji·u·dākinąng minawā sipōtcigąn. Sipōtōd wâgā'kwąt, mīgu minawā ägwut: "Kōs, kōs, kisayäⁿ, kisayäⁿ," udigwąn. Mīdąc äjipasiguntcisät; mīdąc äjinawatcipitōd wâgā'kwa't; äjiki'tcipapa'kitäᵒwāt asinīn änābitagāwąninig.

look for them." So then off went Nänabushu, he went to seek (for a small straight tree, easy) to split, to the end that he might make some arrows and some spears. And now it is said that on his early return to his home he was then told by his grandmother: "What now, my grandson?" he was told.

"Nothing," said Nänabushu. "My axe does not cut. Please let me have the whetstone, my grandmother. I want to sharpen the axe."

It was true that over leaned the old woman, and from the meeting-place of the wall and the ground she drew forth a whetstone and gave it to him.

Whereupon over reached Nänabushu, taking it, and then he began the work of sharpening (the axe). And so later on, while Nänabushu was at work with the whetstone, he then heard that which he was told: "Your father, your mother," was the sound of the whetstone. "Why does it say that?" he thought. "Perhaps my grandmother for some reason is deceiving me about what I had asked her," he thought. Once more as he began using the whetstone, so again he heard it: "Your father, your father, your father, your mother, your mother, your mother." Exceedingly angry was Nänabushu. "Hark, listen to what the axe is saying to me!" he said to his grandmother.

"Simply are you hearing the sound of what you are always revolving in your mind," she said to him.

"No," to her said Nänabushu, "simply am I chided to anger." Thereupon Nänabushu truly was angry. And so he once more took up the whetstone. While whetting the axe, then again was he told: "Your father, your father, your elder brother, your elder brother," he was told. Thereupon he leaped to his feet; thereupon he grabbed and fastened down the axe; he thoroughly pounded it with a stone right on the sharp edge.

Mīdąc kägä'ṭ ki'tci·u·jī'tād wīmādcāt; nībiwa ugī·u·jitōnąn ubīgwa'kōn osawānąn kayä. Anicinā ātisō'kān, kāwīn tibātutcigātäsinōn wägunän kāyōgwän kī·u·ji'tōd ki'tci nībiwa ūbīgwa'kōn kayä odasawānąn, iᵘ kīkīckāpitäsitōd owâgā-'kwąṭ; mīyä'tagu täbātcimint kī'kījī'tā·i·tisut. Mīdąc kīwäⁿ Nänabucu äjimādcāt. Ictä, mīgayä iwä änātcimint! Kī·u·ji'tōd tcīmān; kīwīmbikawāt mi'tigōn; äniginitigu ogī·i·niku'kwātōn inā.

Mīdąc kīmawinäwāt micinąmägwän. Mīdąc kīⁿwäⁿ Nänabucu äjimādcāt, pōjō·ā·t[1] ō'kumisąn. Mīdąc kīⁿwäⁿ ägut: "Aiyängwāmisin, nōjis," udigōn; "ingutci kīgatinikātōn kīyaᵘ," udigōn ō'kumisąn.

"Kāwīn, nō'kumis, ningatagwicin minawa omā," udinän. Mīsa' Nänabucu cayīgwa äjipa'kubīnąng utcīnän, mādcāt kwaya'k ki'tcimicawagām; kägā dąc nänāwągām tägucing, mī äjipīpāgit, nągamut:

"Mîcinąmägwätug, mîcinamägwätug,
Wī'kwąnjicin, wī'kwanjicin!"

Nāgatcigu cayīgwa mātākąmiskā ki'tcikąmi; tibickō pāwī'tig äjipintciwąnk, mī ä'pī'titciwąnk.

Mīdąc kägä't Nänabucu änigu'k nągąmut:

"Mîcinamägwätug, wī'kwąnjicik!
Kīnawā kātcāki·ä·gwā ninīgī·i·gōg, kayä nīn dąc wī'kwąnjicik!"

Pîtcīnągigu kā·i·ckwāi'kitut, mī cayīgwa wâbąmāt mîcinamägwän wī'kwąnigut. Ni'tąmigu kagīcipā·ā·bōtäni iᵘ tcīmān, mīdąc änijikuntāyā bōsut, ąnigumigut mîcinąmä-

[1] Pōjō·ā·t, "bidding farewell to...," a verb from the French *bon jour*, and used in Ojibwa to greet or to bid farewell.

Thereupon truly was he fully prepared to go; many arrows and spears had he made. So far as the story goes, it is not told what he used when he made the great number of his arrows and spears, for he had dulled his axe; it is only told of him how that he had made himself prepared. And so it is said that Nänabushu started away. By the way, this too was what was told of him! He made a canoe; he hewed it out of a log; the measure of himself was the size he made it, so it is told of him.

Thereupon he went to assail the Great Sturgeon. And so they say that Nänabushu set out, bidding farewell[1] to his grandmother. And then they say he was told: "Be careful, my grandson," he was told; "somewhere will you bring harm upon yourself," he was told by his grandmother.

"No, my grandmother, I shall return again to this place," he said to her. And as Nänabushu now shoved his canoe into the water, he proceeded straight out to sea; and when almost at the middle part of the sea he was come, then he cried with a loud voice, singing:

"O ye Great Sturgeons, O ye Great Sturgeons,
Come one of you and swallow me, come one of you and swallow me!"

And in a little while was the sea set in motion; like rapids when the current is strong, so was the flow of the waves.

Thereupon truly Nänabushu sang aloud:

"O ye Great Sturgeons, come swallow me!
Ye that have slain my parents, come swallow me too!"

As soon as he had finished speaking, then immediately he saw a great sturgeon coming to swallow him. At first round in a whirlpool spun the canoe, and then down into the water he was drawn, swallowed by the Great Sturgeon,

gwän, kigitcīmān. A'panägu kīwä^{n} käsäswąnik u'tawagąn; minawā mi'kawit, pīndägiya^{u} kī^{n}gō^{n}yąn ayā. Mīdąc pîsān ayāt iwiti; mīdąc kīwä^{n} cayīgwa ki'känimāt īni'^{u} kī^{n}gō^{n}yąn animādcīnigut.

Mīdąc 'a^{f}a'^{u} ugimākī^{n}gō^{n} kīwät ändāwāt ąnāmipīg anāwaya·ī· ki'tcigąming. Mīdąc kī^{n}wä^{n} mądwäki^{s}'tcisagaswä·i·tiwāt, madwäki^{s}tcikayä ānimi'tāgusinit; māmayawänit i^{u} kī'kumint.

Ningutingdąc kī^{n}wä^{n} mägwā nąntutąnk, kägō owâbąndān Nänabucu picāgiwīnigut. Āniçinā ātisō'kān. Amąntc äjiwâbigubąnän! Nänabucu owâbandān kī^{n}wä^{n} kägō picāgibitänig, mīnąngwąna a^{u} mîcinamägwä udä pänga·ą·ninik. Mīdąc kī^{n}wä^{n} bä'kā äcimąmātcīt nāni'kinąnk udąsawān; mīdąc äjipa'pacipa·ą·nk. Mīdąc kīwä^{n} nägatc nōntawāt mądwä·i·'kitunit: "Ā'tā, kägātsąnā nimācitä·ä·." [1] Mīdąc mädwä·i·cinąntutamawāt wīwąn tcimina·i·gut kägō kä·u·ndcicigaguwät. Mīdąc cayīgwa ānuwī'kwutōd tcicicigaguwät, kāwīn dąc ugaski'tōsīn. Mīdąc mädwä·i·'kitut: "Kāwäsa, Nänabucu nimāni'kāg," i'kito.

Ānawi kägä't ki'tci·ą·no'ki Nänabucu tcicacigaguwānāsiwint; mī kā·i·jipimidā'kwąnąng umi'tigwābīn, mīdąc īni'^{u} mäntcimā'kwīt Nänabucu.

Mīdąc minawā mîcinąmägwä ä'kitut: "Kāwäsa. Nimāni'kāg Nänabucu," i'kitu. Mīdąc wayība kīnibut, kīnisāt Nänabucu. Ānīc ānawi ka'kina mini'k wādä'tōwāt kīwī-

[1] Nimācitä·ä·, "I am sick at heart," perhaps too literally rendered; "I am feeling qualmish" is nearer the sense.

canoe and all. All the while they say there was a hissing-sound in the ears; and when he recovered his wits, inside of a fish he was. Thereupon quietly he remained there; and they say that now he knew that the fish was carrying him away.

And so the chief of fishes returned to the home under water on the floor of the sea. And now they say that (Nänabushu) heard them holding a great smoker among themselves, and he also heard them holding forth with much talk; they were giving thanks for that he was swallowed.

Now, once they say that while he was listening, something Nänabushu saw that caught his attention. Well, on with the story. Wonder how he could see! (Nevertheless) they say that Nänabushu saw something in motion, and it happened to be the heart of the Great Sturgeon that was beating. Thereupon they say that softly he moved (and) pulled out a pointed arrow; and then he began pricking it. Whereupon they say that in a little while he heard the voice of him saying: "Oh, truly indeed but I am feeling sick at heart."[1] And then he heard him asking his wife to give him a drink of something to make him vomit. And so presently did he begin trying to vomit, but he was not able to do it. And then he heard him saying: "Impossible, for Nänabushu is making me sick at my stomach," he said.

True was it, indeed, that hard worked Nänabushu to keep from being cast out; so then crosswise he placed his arrows, and so by them he held on.

Thereupon again the Great Sturgeon spoke: "No hope. I am in distress inside on account of Nänabushu," he said. And so in a little while he was dead, him had Nänabushu slain. Even though all that were living there had come

'kundiwąg tciwī'pimātcī·ā·wāt otōgimāmiwąn, ānīc kāwīn; ānīc awiya kädicipimātisit udä kīpigiska·i·gātänig? Mīdąc kā·u·ntcinibunit.

Mīdąc wīn Nänabucu, imā ayāt.

Mīdąc kägä't kitcī·i·cictcigäwāt mąnidō'käsuwāt. Ānīc āja kīnibu ki'tcikīⁿgōⁿ. Mīdąc kīⁿwäⁿ wâ·i·jipągidänimāwāt, ānawi kînwäⁿj ugī'kanawänimāwān; māgicā ta·ā·bitcībā, kīinändąmōg. Mīdąc intawātc kīⁿwäⁿ cayīgwa pągidänimāwāt, nawatc nāwitc ānti ā'pidci tîmīyāg ki'tcigąmi mī·i·mā awipągidänimāwāt. Ā'pidci ki'tcimąnidō'käsowąg.

Ka'kina dąc wīn Nänabucu ugi'kändān äna'kamigatînig, wīn dąc kāwīn awiya ugi'känimigusīn imā ayāt pimädisit kayä. Ugi'känimāwan kī'kumimint, kāwīn dąc wīn ugi'känimäsiwāwān pimädisinit. Mīdąc kā·i·ckwāpągidänimāwāt, kīpikīwäyāwąnitīwāt minawā. Ā'pidci kīpā'tayīnowąg, miziwä änigu'kwāg iᵘ ki'tcigąmi kī·u·ndciwąg kī·a·wipągidänimāwāt utōgimāmiwān.

Mīdąc kīⁿwäⁿ wīn Nänabucu ändąjiwawänändąnk ānīn kätijikaski'tōd tcisāga·ą·nk imā pīndcaya·ī· kīⁿgōⁿying kayä kīningwa·o·mint. Mīdąc cayīgwa Nänabucu ki'kändąnk ānīn kädōdąnk, mīdąc ä'kitut: "'Āᵘ, ąmbäsinō tawīkiˢtcī·i·jiwäbak wī'kā kā·i·jiwäbisinuk!" Mīdąc Nänabucu kīsaguswä·ā·t nīwing inaka'käyā wändabinit mąnitōᵉ.

Mīdąc kīna'kumigut. Mıdąc kägä't kā·i·jikiˢtcinōdink, ka'kina kägō kīpa'kudāmikā·a·n imā kīkiˢtcigąming ināmaya·ī· ä'tägini. Mīdąc kayä wīn Nänabucu, kīmōnātāwąngā·i·ninig iimā ayāt; mīdąc aᵘ kīⁿgōⁿ kā·i·ci·u·ki'tcibīskāt.

together by invitation for the purpose of bringing their chief back to life, [but] (it was) not (to be); for how could any one live with his heart cut to pieces? And that was why he had died.

And as for Nänabushu, there he remained.

Thereupon truly they were doing wonderful things as they conjured for a miracle. It was no use, for already dead was the great fish. And so it is said that they were going to bury him, for really a long while had they kept him; perhaps he might come back to life, they thought. And so accordingly they say that when they were burying him, farther out upon the sea, where it was deep, they went to bury him. Ever so mightily they conjured for a miracle.

Now, Nänabushu knew everything that was happening, but yet by no one was it known that he was there and alive. They knew that he had been swallowed, but yet they did not know that he was alive. And so after they had finished burying (the chief of fishes), then back they came together to their home again. Exceedingly numerous they were, from every part of the sea had they come to be at the burial of their chief.

In the mean while they say that Nänabushu had been thinking out a plan how he might succeed in getting out from the inside of the fish which now was also lying buried. And so, now that Nänabushu knew what he would do, he thereupon said: "Oh, I would that there rise a mighty storm the like of which there has never been before!" Whereupon Nänabushu made a smoke offering toward the four directions where sit the manitous.

And so his prayer was answered. Thereupon truly there rose a mighty wind, everything that was on the floor of the sea came to the surface by force of the waves. And as for Nänabushu, the sand (of the mound) where he had been was washed away; and then afterwards the fish came

Midāsugun kīkiˢtcinūdin, mīdąc minawā kā·i·jiki'tci·ą·nwā'tin, mīdąc kīmōckąntcit aᵘ mîcinamägwä.

Mīdąc ningutingigu Nänabucu ayāt imā anāmaya·i·kīⁿgōⁿying onōndān kägō ā'pitci mino'tāgutînig; mīdąc ājiˑą·ntutąnk, mīˑänitąnk: "(cry of gulls)." Ā'pidci mino-'tāgusiwąn awiyā; mīnąngwąna kayāskwąg. "Ąmbä," mīdąc änändąnk Nänabucu, "ningakanōnāg," inändąm. Mīdąc kägä't cayīgwa minawā onōndawāᵍ pīdwäwinąminit, mīgu minawā pā·i·nwänit: "(cry of gulls)." Mīdąc äjikanōnāt: "Îct, nîcīmîsā![1] skumānā pagwanätcigąnānandąmāwiciyu'k aᵘ kīⁿgōⁿ!"

Mīdąc kayāckwąg äjipąsigwa·o·wāt, kayä ąninōndāgusiwāt kągwānisaka'kąmig äni'tāgusiwāt. Mī Nänabucu kā·i·cinawatinąngin u'tawagąn, kā·i·jiki'pi'tänitisut. Nāgątc dąc minawā kīˑą·ndutąm, mīc minawā kī'kąnōnāt: "'Āᵘ, nîcīm,[2] pągwanätciganānandamawiciyu'k aᵘ kīⁿgōⁿ!" udināᵍ.

Mīdąc kägä't äjipisānayāwāt.

Minawādąc ugąnōnān: "Pągwąnätcigąnāndamawiciyu'k aᵘ kīⁿgōⁿ!" udinān. "Mäckut kīgasasägā·i·ninim."

Mīdąc kayāckwąg äjikanōnitiwāt: "Nänabucu imā ayā."

Ka'kinaguta awiya kīki'känimigōn aᵘ Nänabucu. Mīc mīnawā äjikanōnāt: "'Āᵘ, nîcīmitug, pagwanätciganāndamawiciyu'k. Mäckut kīgasasäkā·i·ninim; nīgān wänicicit päpāmisät kīgatici·u·nicici·i·nim," udināᵍ.

[1] Nîcīmîsā, "O my younger brothers!" the ending -îsā occurs in story, and usually in the mouth of Nänabushu.

[2] Nicîm, "my younger brothers," a vocative singular noun rendered by the plural; a common construction.

to the surface of the water. For ten days the wind raged, and afterwards there was another great calm, whereupon to the surface (came) the Great Sturgeon.

Now once, when Nänabushu was inside of the fish, he heard something that sounded very pleasantly; and as he listened, he then heard: "(cry of gulls)." Very pleasant was the sound of the creature; it turned out to be some gulls. "Well," thus thought Nänabushu, "I will speak to them," he thought. It was true that soon again he heard the sound of them coming hitherward, whereupon again they came with the cry: "(cry of gulls)." And then he said to them: "Hark, O my younger brothers![1] Please peck an opening for me into the belly of this fish!"

Thereupon the gulls flew up; and as they went, they could be heard uttering a frightful cry, for such was the sound they made. Whereupon Nänabushu seized his ears (and) closed them with the hands (to keep from hearing the din). And in a little while again he listened, whereupon again he spoke to them, saying: "O my younger brothers![2] peck an opening for me into the belly of this fish!" he said to them.

Thereupon truly they became silent.

And so again he spoke to them, saying: "Peck an opening for me into the belly of this fish!" he said to them. "In return I will adorn you."

Thereupon the gulls spoke one with another, saying: "Nänabushu is there."

Indeed, by every creature was Nänabushu known. And so again he spoke to them, saying: "Come, my younger brothers, peck an opening for me into the belly (of this fish). In return I shall adorn you; as beautiful as the creature of the air that surpasses (all others in beauty) is how beautiful I shall make you," he said to them.

"Kāwīn kuca nindākaski·ā·siwānān," udigō^{ɛ}.

"Awa′^{u}" udinā^{ɛ}. "Kīgakaski·ā·wā!"

Mīdạc kägä‘t äjimādci‘tāwāt pagwanätciganāmāwāt; wī‘kā dạc ogacki·ā·wān. Mīdạc Nänabucu kā·i·jisāgitōtät, kayä isāgitci tābātạnk utcīmān mi‘tigōn kāwīmbigawā‘pạn. Mīdạc pîtcīnạg wäwäni wâbạmāt īni′^{u} mîcinamägwän kāgumigut änigininit; intigu minis ägundäk äjināgusinit ạgwantcininit. Mīdạc kā·i·ji·u·dā‘pināt päjik īni′^{u} kayāckwạn; mīdạc kā·i·ji-wawäci·ā·t. Mīdạc kā·i·ciwâpicki·ā·t, tibickō kōning kīci·ā·t. Mīdạc kā·i·nāt: "Kīn wīn kayāsk kīgatạni·i·jiwīnigō tci·ạ·-nia‘kīwạng."

Mīdạc kägä‘t kistciminwändạnk wâbandisut a^{u} kayāsk äjiwunicicit.

"‘Ā^{u}," udinān, "mīdạc ijipazigu·i·yu‘k."

Mīdạc ānicînā ātisō‘kān, mīyä‘tagu päji‘k tagimimint kī·u·dā‘pināt kayāckwạn. Mīdạc a‘pōtc kā·i·ji·u·niciciwāt ka‘kina mini‘k a‘pī ka‘kina päsịgō·o·wāt. Mīdạc Nänabucu kā·i·jimādci‘tāt kīpigickicwāt īni′^{u} kī^{n}gō^{n}yạn. Mīdạc a‘pī kā·i·ckwānanawijwāt, mī kī·i·‘kitut kayä pä‘kic kiziswäwä-bināt: "Kī^{n}gō^{n} kīgatạnijiwīnigōm tci·ạ·ni·a·‘kīwạng. Kīga-tạmuguwāk kayä anicinābäg tci·ạ·ni·a·‘kīwạng. — Kīn dạc," udinān mîcinamägwän: "Kāwīn minawā wī‘kā kīgatiniginisī tciani·a·‘kīwạng, kāwīn awiya tāpimādisisī," udinān. Mīdạc kägä‘t kā·i·jiwäbatinig kī^{n}gō^{n}yänsa^{ɛ} ki‘tcinībiwa kī·u·ndci-·u·ci·ā·t imā mîcinạmägwäng.

Mīdạc Nänabucu äjikīwä·u·t nạntawâbạmāt ō‘kumisạn. Änitạgwicingidac omi‘kawān ō‘kumisạn ā‘pidci kawändạ-

"We surely could not (make an opening into) him," he was told.

"Yea, (you can)!" he said to them. "You can do it!"

Thereupon truly they began pecking an opening into (the fish); and after a long while they succeeded. And then afterwards Nänabushu crawled out, and he drew out his canoe which he had hewn from a log. And then was the time that he took a careful look to see how big was the great sturgeon which had swallowed him; like an island afloat upon the water was how it looked as it lay upon the deep. Thereupon he took up one of the gulls in his hands; and then he adorned it. And then he whitened it, (white) like snow he made it. Thereupon he said to it: "You shall be called a gull from now till the end of time."

It was true that exceedingly happy was the gull when it looked upon itself and saw how beautiful it was.

"Now, then," he said to them, "now fly away!"

Now, according to the story, there was mentioned but a single gull that he took up in his hands. Yet nevertheless just as beautiful were all the rest when they all started to fly away. And then afterwards Nänabushu began cutting up the fish with a knife. And so when he had finished cutting it up, then he said, at the same time that he was flinging the pieces in every direction: "Fishes shall you be called till the end of time. And you shall be eaten by the people till the end of the world. — And you," he said to the Great Sturgeon, "never again so large shall you be as long as the world lasts, else nobody would ever live," he said to him. Therefore it truly came to pass that he created little fishes in great numbers from that Great Sturgeon.

Thereupon Nänabushu paddled home in his canoe to find his grandmother. And when he got there, he dis-

minit. Mīdąc änijita'pābit, mīc ȧ̈nāt: "Nō'kumis, nintągwicin," udinān.

"Āⁱ, wägutugwänsa pąnä wändcīciwāgwänu'ku, aya āwacänsąg!"

"Kāwīn, nō'kumis. Nīn kuca, Nänabucu, kōjis, patagwicin." Mīdąc änijipīndigät. Mīdąc owâbamāt ō'kumisąn agāwa ōnsābinit, a'panä·ī·dug kīmawinit. Mīdąc Nänabucu ā'pidci cawänimāt ō'kumisąn. Mīdąc nawątc kā·i·ji·ā·ntci·u·skinīgi·ā·t.

62. Nänabushu slays Hewer-of-his-Shin.

Mīdac awe mindimōyä ki'tciminwändąnk wâbamāt minawā ōjicäyąn. Kāwīn dąc wīnigu ugi'kändąⁿzīn pąngī nawatc kī·ā·ndci·u·skinīgiint. Mīdąc änāt ōjisąn: "Panä awiya ningīpi·u·disigōk; ijiwāt kīnisigōyąn. Minawā ānint intigōg, 'Nō'kumis, nintągwicin,' undcita pījiwāt," udinān ōjisąn.

Mīdąc Nänabucu niskādisit, mīdąc änāt ō'kumisąn: "Käyābi kīganąganin. Kāwīn mąci nimi'kawāsī awänänītug tcāgi·ā·gwän ningitisīmąg."

"Aⁱ! nojic," udinān, "kīgīkitimāgis. Kāwīn kitākaski·o·sī tcī·i·jāyąn iwiti ayāt aᵘ kākīwuci·i·'k," udinān.

"Āntic ayāt?"

"Mī·i·witi ayāmāga'k nāwaya·ī· kⁱˢtcikiˢtcigąmīnk päji'k minis. Kāwīndąc wī'kā awiyā ijāsī iwiti. Mīgu āpisi'kāt awiya äcātcin. Kāwīndąc ki'kändąⁿzīn ąmąntc tcitagwici-

covered his grandmother grievously sad in her thoughts. And as he peeped into the lodge, he said to her: "O my grandmother! I have now come home," he said to her.

"Oh, I should like to know why they continually say this to me, these little animal-folk!"

"Nay, my grandmother. It is really myself, Nänabushu, your grandson, who has now come home." And then into the lodge he went. Thereupon he saw that his grandmother was barely able to see, (showing) that perhaps all the while she had been weeping. And then afterwards he had made her younger.

62. Nänabushu slays Hewer-of-his-Shin.

Thereupon the old woman was very happy to see her grandson once more. And not at all did she realize that she had been made younger. So then she said to her grandson: "All the time some creatures came to me here; they told me that you were slain. Again by some would I be told, 'O my grandmother! I have come home.' With some design they came speaking thus to me," she said to her grandson.

Thereupon Nänabushu was angry, and he said to his grandmother: "Again shall I leave you. Not yet have I found the probable ones that must have slain all my relatives."

"Alas! my grandson," she said to him, "you are to be pitied. You may not be able to go there where abides the one who made you an orphan," she said to him.

"And where is it?"

"At yonder place in the centre of the great sea is an island. And never has any one gone there. And he goes for good whoever goes there. I don't know whether

nōwāgwän iwiti, kunimā gayä nowändä nibowāgwän," udigōn ō'kumisạn. "Mīdạc iwiti ayāt a mạnidō; äjini'kāsut Kātcīkika·ạ·nk-uka'kwạn, mī·ä·nint mī a'panä äjitcīgika·ạ·nk iu uga'kawạn, inā. Kīcpin awiya ijāt iwiti ayābi'ta iji·ā·wạng mītäbwäwä·ạ·ng uga'kwan," udinān.

"Ōn!" udigōn ōjisạn. Mīdạc kägä't kīcändạnk Nänabucu, inändạm wī·i·jāt. Mīdạc änāt ō'kumisạn: "Pō'tc ninganatawâbamā," udinān. Mīdạc Nänabucu minawā kā·i·ji·u·jī'tād minawā kī·u·ci'tōd usawānạn, nisugun mini'k tci·ā·bạtci'tōd ugī·i·ji·u·ji'tōnạn. Mīdạc kā'kīci'tōd minawā Nänabucu mạmạdäsitōt utcīmānic. Mīdạc mādcāt Nänabucu kwaya'k kā·i·ninạmāgut ō'kumisạn. Ninguting dạc kīwän Nänabucu anibạbimiskāt, cigwa kägä't kägō onōndām kwaya'k äjāt. Äji·ạgwamut ạndutạng; cigwa kägä't·ōnōndān. "Tän tän," ini'tạm. Mīc änändạnk: "Na'! mī·i·we nō'kumis kā·i·jit," inändạm. Mīdạc kägä't mādcāt änigu'k. Nänabucu kumā'pī minawā nandu'tạm cigwa minawā onōntām. "Twän twän, twän," [1] ini'tạm. Nawatc pācutāgwạtini. Mīnawā mādcāt änigu'k.

Ningutingigu minawā ani·a·yinābit, kägō owâbạndān unīgānīmi; intigu kägō pämipācibī·i·gātäg; mīdạc ayīnābit, "Mīmāwīn 'i°i'u cayīgwa tayābināgwa'k minis äjāyān," inändạm. Mīdạc kägä't änigu'k pimiskāt. Kumā'pīdạc

[1] Uttered with a slow, deep, nasal voice.

they have ever arrived at the place, or if they died on the way," he was (thus) told by his grandmother. "And over there is a manitou; he is called Hews-upon-his-Shin, for it is said of him that ever is he hewing upon his shin. It is said of him that if any one should go thither, then at half way to the place would one hear the sound he makes upon his shin," she said to him.

"Really!" was she told by her grandson. Thereupon in truth did Nänabushu make up his mind, he thought that he would go. And so he said to his grandmother: "Determined am I to go look for him," he said to her. Thereupon Nänabushu again made ready by making spear-pointed arrows, enough to last him three days was the number he made. And so after he had finished them, then again Nänabushu put his canoe in order. And then away went Nänabushu straight towards where it had been pointed out to him by his grandmother. Now, by and by, they say, as Nänabushu went paddling along (in his canoe), presently something he truly heard straight (on the way) whither he was going. He let his canoe go floating quietly along upon the water while he listened to the sound; presently he clearly heard a sound. "Tän, tän,"[1] (such) was the sound he heard. Thereupon he thought: "Hark! that is what my grandmother told me," he thought. And so truly he hurried on. Nänabushu later on again listened for the sound, presently again he heard it. "Twän, twän, twän,"[1] was what he heard. Nearer it now sounded. Again he hastened on.

Another time, as he was looking about, he saw something in the way ahead of him; it was an object like a line drawn across his course; and then, as he looked, "Perhaps that which is now coming into view is the island for which I am bound," he thought. Thereupon he truly hastened on with his canoe. Farther on he listened again

minawā andu'tąm, mīgäyāpi äni'tąng. "Twi^{n} twi^{n}," [1] ini'tąm. Mī·i·mā gwaya'k ändąnitąng pimidēpināgwatinig a'ki. Mīnąngwana kägä't i^{u} kā·i·jinąng. Mīdąc minawā mādcāt, cayīgwa owâbąndān wäwäni a'ki; mīdąc minawā äji·ą·ndutąnk, mī minawā nōndąnk. "Twi^{n} twi^{n}," ini'tąm. Mīgu äjikuckwāgąmisäg nibi äpītcikicīwägąnādąnk i^{u} uga'kwąn a^{u} mąnidō.

Mīdac kīwä^{n} Nänabucu cayīgwa ąnitcägisät imā kwaya'k ändąni'tąnk; kägä't änigąbāt owâbąndān undąmuninik mī'kana. Mīdąc änijiku'pa·a·tōd, owâbandān wīgiwāmäns pata'kitänig; mīdąc kīmōtc änijinā^{n}si'kąng; änijita'pābąndąnk, owâbąmān a'kiwä^{n}zīyąn nänängänāsąmapinit, mīdąc ta'kunąminit kägō. Mīdąc äjiwâbąmāt pa'ki'tä·ą·minit uga'kwąn, tibickō tcīgiga·i·gäng mī·ä·ndōtąnk. Gągwänisaka'kąmig dąc äpī'twäwäkanändąnk. Mīdąc wīn Nänabucu, imā nībawit kanawâbąmāt.

Kumā'pīdąc pigwä'kitāwąn mīdąc ägut: [2] "A-a-a 'ā^{a}, Nänabucu! kipinantupąnītawina?" udigōn.

"Äye^{e}," udinān Nänabucu.

"Awawasa!" Pä'kic pā'pi'kāsut, äpītcimānimāt Nänabucōn; kāwīn kīwātända^{n}zī tcicāgōtci·ā·t.

Mīdąc kayä wīn Nänabucu, "'A'ā'^{u}, wäwīp!"

Mīdąc kägä't pīwąnāngīt, pipasigwīt kayä; mīdąc äjipi-

[1] Uttered with a slow deep nasal voice.

[2] Kumā'pīdąc pigwä'kitāwąn mīdąc ägut, "after a while the other turned about

for the sound, and he heard it the same as before. "Twiⁿ, twiⁿ,"[1] was the sound he heard. Straight from yonder place where the land was coming into view he heard the sound. It turned out truly to be (the island) that he had seen. And now, as he continued on, he presently saw the land in plain sight; thereupon again he listened, and then again he heard the sound. "Twiⁿ, twiⁿ,"[1] was what he heard. And then the water trembled, so loud was the manitou hewing upon his shin.

Thereupon it is said that Nänabushu now drove his canoe straight for the place in the shore from whence he heard the sound come; truly as he went ashore he saw a path leading away somewhere. And as he followed it up from the shore, he saw a small wigwam standing; and so secretly went he up to it; as he peeped in, he saw an old man seated in a squatting pose, facing him, and he had hold of something in his hand. And as he watched him striking upon his shin, it was like hewing upon a log, such was his manner of doing it. And frightful was the sound that he made when he struck. And as for Nänabushu, there he stood observing him.

After a while the other then turned about, and said:[2] "Aha, aha, aha, Nänabushu! Have you come to make war upon me?" he was told.

"Yes," to him said Nänabushu.

"Very well, then!" At the same time he made a pretence at laughing, so deep was his contempt of Nänabushu; he had no doubt but that he would prevail over him.

And as for Nänabushu, too, "Come, make haste!"

And so, in truth, up he slowly rose from his couch, and up he rose to his feet; and then he came out of doors.

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and said." This is a very free rendering. A closer translation would be: "After a certain length of time by the one that turned about and looked up at him, he was told" . . .

sāga·ạ·nk. "Ānīc, kīga·o·nâbandâmin kädajiku'tādiyạng," udigōn.

"'A'ā́ᵘ," udinān.

Mīdạc kägä't wawänābandạmowād. "Mī·o·mā," i'kitowạg. A·i·nābi Tcāgaka·ạ·nk-uga'kwạn. Tätätạgạnābit kayä wīn Nänabucu; kī·u·wänigābawi, udacwīwin ta'kunạm, mi'tigwābīn kayä. Wīn dạc Tcāgaka·ạ·nk-uga'kwạn, uda'kunān asînīn pạgạmāgạn. Mīdạc cigwa kạnonitiwāt, "'Āᵘ!" Dạc kägä't Nänabucu kayä wīn u'pimwān, kayä wīn dạc Tcāgaka·ạ·nk-uga'kwạn pa'kitäᵒwān upagạmigạn. Mīdạc kägä't ki'tciudcānimī·i·tiwāt. Nänabucu kägāgu mīyä'ta änano'kī't tạbazit, kägä't udōtcānimī·i·gōn. Mīdạc kayä wīn Nänabucu; päpimwutcigät. Mägwā dac cigwa ki'tci pā'pînīku'tātiwāt, kayä wīn Nänabucu cayīgwa agāⁿsinādiniwạn udasawānạn. Mägwāsagu Nänabucu awiya ōnōndawān pīpāgimigut icpiming ina'kakēyā, igut: "'Ēⁱ, Nänabucu, udcickipunwāning pimwi!" ini'tạm Nänabucu. Nanā'kawec pīpāgi kayä wīn: "Wāⁿ!" i'kitu Nänabucu.

"Udcickipunwāning pimwi!"

Mīdạc ägut Tcāgaka·ạ·minit-uga'kwạn: "Anīn, Nänabucu? Awänän känōnạt?" udigōn.

Nänabucu dạc i'kitu: "Ä-ạ́-ä-ēⁱ, agāⁿsīnawạgna nicīⁿmäyạg kījigunk sayāsīdwābạmiwāt?" udinān. Mīdạc kägä't Nänabucu äjipimwāt īni'ᵘ Tcagaka·ạ·minit-uga'kwạn imā kā·i·nint tcipimwāt, ạnza'pitänig upi'kwạnāng winisîsạn; mīdạc äjimijwāt. Mīdạc ägut: "Wā, Nänabucu, mīnạngwana kīn kägä't wīniciyạn?" udigōn.

"Well, let us pick out a place where we are to fight each other," (Nänabushu) was told.

"All right," he said to him.

Thereupon they truly sought for a place. "Here is a place," they said. Round about looked Hewer-of-his-Shin. And up into the air looked Nänabushu; he stood in his place, his shield he carried, so too his bow and arrows. And as for Hewer-of-his-Shin, he held in his hand a war-club of stone. Thereupon they now addressed each other, saying: "Ready!" And truly Nänabushu then shot at him, and then in turn Hewer-of-his-Shin struck him with his war-club. Thereupon exceedingly hard at work they truly kept each other. Nänabushu nearly all the while was occupied in dodging the blows, truly was he kept stirring by the other. And as for Nänabushu, he too was active with his shooting. While they now were in the thick of their fight with each other, then the supply of Nänabushu's pointed arrows began to run low. And in the midst (of the fighting) Nänabushu heard the sound of some one calling out to him from above, saying: "Hey, Nänabushu! at the scalp-lock shoot him!" was the sound Nänabushu heard. Though busily engaged, out he also cried: "What!" said Nänabushu.

"At his scalp-lock shoot him!"

Whereupon he was told by Hewer-of-his-Shin: "What (is the matter), Nänabushu? With whom are you speaking?" he was asked.

Nänabushu then said; "Ah, few do you think are my little brothers of the sky who protect me?" he said to him. Thereupon truly Nänabushu shot the Hewer-of-his-Shin there where he was told to shoot him, there where his hair was tied in a bunch at the back; whereupon he hit him (with the arrow). And then he was told: "Alas, O Nänabushu! is it true that now you really intend to kill me?" he was told.

"Aⁿ-aⁿ-aⁿ-aⁿ-āⁿ!" udinān. "Mīnąngä kipapā'pini·i·n!"[1] udinān Nänabucu. Minawā pimwādin udcickibanwānining. Mīgu minawā nāsāb ägut: "Wä, Nänabucu! mīnąngwana kīnigu kägä't wīniciyąn?" udinān.

"Mīnąngä'kā!" i'kito Nänabucu. "Kīn kānisądwā nīgī·i·gōg," udinān, "kayä kīn dąc kiwīnisîn!" udinān. Pä'kic Nänabucu a·ī·ndąnwäwä'tō kayä bąpimwutcigät. Mīdąc cayīgwa kawinawāt. Mīdąc ägut minawā: "Mī, Nänabucu, ijipōni·i·cin! Mäskut kägō kīgamīnin."

"Wäwīp mīcin!" udinān. "Wīndamawicin kayä ānīndi kātotawątwā nōs ninga kayä ga'kina kayä pämādisiwā'pąn!" udinān. Mīdąc kägä't ägut: "Kīwâbąndān na owä nōngun ändacīku'tādiyąng mimis? Ingiwidąc mi'tigōg wayābamątwa päta'kisuwāt mī·i·gi'ᵘ pämādisiwā'pąn. Mīdąc iwe kā·i·ci-yągwā tciini'tigū·i·wāt," udigōn. "Kīcpîn dąc pōni·i·yąn, kīgamīnin kädābątci'tōyąn tcīābitcība·ą·wā," udigōn.

"Wäwip wīndamawicin ānīn kätōtąmān tcī·ā·bitcība·i·-wäyān."

"Imā ijān pindik kāpi·u·ndcipasigwīyān, kīgawâbandān imā mi'tiguma'ka'kōns; pīdōn dąc ōmāⁿ."

Mīdąc kägä't Nänabucu nāⁿzi'kąnk; kāwīn kayä upągitînāsīn umi'tigwābīn. Mīdąc ägut: "Kiwâbąndān ō ā'tāg omāⁿ ma'ka'kōnsing, mi'tiguma'ka'tōnsing; mī omāⁿ ä'täg

[1] Mīnąngä kipapā'pini·i·n! "You surely do not think that I am merely trifling with you!" More literally: "Why, of course I am making fun of you!" But the sense is better with the freer rendering.

"Ah!" he said to him. "You surely do not think that I am simply trifling with you!" [1] to him said Nänabushu. Once more he shot him in the crown of the head. Whereupon again the same thing he was told: "Alas, O Nänabushu! is it true that surely now you mean to slay me?" he said to him.

"Of course!" said Nänabushu. "You who slew my parents," he said to him, "you too shall I slay!" he said to him. At the same time that Nänabushu was talking, he was all the while shooting. And then presently he brought him down with his shooting. Thereupon he was told again: "Now, O Nänabushu, do leave me alone! In return something will I give you."

"Hurry and give it to me!" he said to him. "Tell me, too, what you did to my father and mother and to all those who used to live in times past!" he said to him. Whereupon truly he was told: "Do you see this island where now we have fought each other? Those trees that you see standing are the same as they who used to live in times gone by. Such is the form I have made them, that they be as trees," he was told. "Now, if you leave me alone, I will give you something to use to make them come back to life again," he was told.

"Make haste and tell me what I shall do to bring them back to life!"

"Go yonder inside to the place from whence I rose to my feet, and you will see there a small wooden pail; and bring it here to me."

Thereupon Nänabushu truly went to fetch it; but he did not lay aside his bow and arrows. And then he was told: "You see what is here contained in this small pail, in this small wooden pail; there is contained here the

kä·u·ndci·a·badcība·ą·t kōs kīga kàyä," udinān, "minawā ānint pa'kān. Mīdąc kädōtąmąn: kīgabāsagwā'kuwā a^{u} mi'tig pīnic tciwâbąmąt mi'tigūwit; mīdac mi'tigons kätijitcä'kinąmąn o^{e}ō' ōmā^{n} ma'ka'kōnsing ä'täg; mīdąc kätijicicō·a·mąn imā kīpāskānągä'kuwąt a^{u} mi'tig," udinān.

"'Ū^{n}! mīna ga'kina?" udinān.

"Mīsa' ga'kina."

Mīdąc minawā äjipimwāt udcickibunwānining, mīdąc nisāt. "Uwa'!" udinān. "Anîm [1] kīn a'panä wâ·i·ckā'tōyąn a'ki! Nōngumidąc kīgadici·i·n tci·u·ndcipimādąk a'ki," udinān.

Mīdąc kā·i·jimādci'tāt kīpigickijwāt. Mīdąc äjisaswäwäbināt, päpa'kān ka'kina iji·a·ya'pąginät; dąc wâwīnāt kädāwiniti, päbāmiba·i·tiwāt a'kīng āya·a·wacänsąg, kayä päbāmisätcig, ki'tciawäsīyąg kayä. Mīdąc minawä Nänabucu kā·i·cōtā'pinąng i^{u} oma'ka'kōns, kī·i·jictcigät kā·i·gut. Pitcīnągigu päjik kā'tōdawāt mi'tigōn, päbigä kīnibawi imā inini. Mīdąc minawā päjik kī'tōtawāt. Minawā nībiwa kī·i·citcigä. Ninguding idacigu mī gīmi'kawāt ōsąn ogīn kayä, osayä^{n}yąn kayä Nänä'pādąmąn.

Mīdąc Nänabucu ägut usayä^{n}yąn, päbigägu ōmā mīkizumigōn pā'piwāt: "Kigīnōndawina kīgąnōninān?"

Nänabucu dąc udinān: "Ānīndi?" udinān.

"Kägā kimamāji·i·k a^{u} a'kiwä^{n}zī."

[1] Anîm, "Dog".... The rendering is literal, but the sense is better with some such word as "wretch."

means by which you are to bring back to life your father and your mother," he said to him, "and all the others. Now, this you shall do: you shall scratch the bark from the tree until you see the part in wood; and then a stick shall you dip into this that is contained here in the little wooden pail; and then shall you rub it upon the place where you have scraped the bark from the tree," he said to him.

"Oh! Is that all?" he said to him.

"That is all."

Thereupon again he shot him in the crown of the head, whereupon he slew him. "There, now!" he said to him. "Dog[1] that you are, who was ever bent upon destroying the earth! So now I will derive from you the source by which the earth will be replenished," he said to him.

Thereupon be began slicing him into small pieces with a knife. And as he scattered the pieces about, in all the various directions he flung them; then he named them what they were to be, they that run about upon the earth as the little animal-folk, and they that fly about in the air, and also the large animal-folk. And then next after Nänabushu had taken up the little pail, he did what he had been commanded. As soon as he had done it to one tree, straightway there stood in the place a man. And so to another he did it. Again to many he did (it). And then by and by he found his father and his mother, and his elder brother Nänā'pädam.

And then Nänabushu was told by his elder brother, for immediately was he here teased by him while the people laughed: "Did you hear me when I spoke to you?"

Whereupon Nänabushu said to him: "Where?" he said to him.

"When the old man was about to prevail over you."

Mīnąngwąna aᵘ Nänabucu kābībāgimigōgubąnän mägwā kīpā'piciwä·i·tiwāt Tcāgaka·ą·minit-uga'kwąn. Mīdąc Nänabucu käyābi ā'pidci undąmi'tād āpitcībā·ā·ti mi'tigōᵉ; nąngwąna anindōwiwāt pämākisiwāgubąnän. Uwīngä mōskinämągąt iᵘ minis.

63. Nänabushu leaves his Brother, and also his Grandmother.

Mīdąc Nänabucō anicinā ātisō'kān tibātcimint, kī·ą·nimi'tcātōgwän i·i·we minis, kā'pītcipā'tînīnit pämādisinit imāⁿ minising. Mīdąc kayä wīn tibādcimint imā kīwunänigwändąnk. A'pīdąc Nänabucu ga'kina kā·i·cictcigät, mīgī·i·nāt kīwâwīndąmawāt wägunän kä·u·ndcipimādisinit. Mīdąc kayä iwä a'pī kīwāwīnāt iᵘ kädicini'kānānit awäsīyaᵉ kayä awäsīyänsaᵉ kayä päbāmōtänit a'kīng. Mīdąc kayä tibātcimint iwä a'pī kīwâwīnāt iᵘ kīⁿgōⁿyaᵉ kā·u·ci·ā·t undci īni'ᵘ micinąmägwän käbigickicwāt, kayä wänänąn kädąmwāsinig; mī·i· änādcimint Nänabucu.

Mīdąc kīwä äjikanōnāt ōsąn ugīn kayä: "Nōs," udinān, "mīsa cigwa tcimādcāyān. Kīndąc, nisayäⁿ, Nänā'pādąm, mī gīn omāⁿ ayān tcikąnawänimątwā ōmā äyādcig," udinān; "tciugīma'kandawątwā," udinān. "Nīndąc niwī·i·jā; niwīnąndunäwā nō'kumis," udinān. "Nīngīwâwīndąmawā," udinān. "A'pō'tcinąngä tābickō kigīyāwimin a'panä käwītcayāwindiyąng," udinān. "Kīn wīn, nisayäⁿ, wäntci'ta

And so it was by him that Nänabushu was called upon while he and Hewer-of-his-Shin were fighting. And now Nänabushu was yet very busy bringing the trees back to life; truly it was they that used to live in a former time. To its full capacity was the island crowded.

63. Nänabushu leaves his Brother, and also his Grandmother.

Thereupon Nänabushu, according to the story that is told of him, must have set to work to enlarge the size of the island, so great was the throng of them living there on the island. Now, it is also told of him that there was he very content. And after Nänabushu had finished everything, he then spoke to them, and told them upon what they should subsist. And that was also the time he named what (the people) should call the big animal-folk and the little animal-folk and them that crawl upon the ground. And the story is also told of him how that at the time he named the fishes which he had created from the Great Sturgeon which he had cut up, and them that should not be used for food, such is what they tell of Nänabushu.

And then they say that he spoke to his father and mother, saying: "My father," he said to them, "the time is at hand for me to go away. — And you, my elder brother, Nänā'pādam, do you stay here to watch over them who are here," he said to him; "to be ruler over them," he said to him. "And myself, I shall go away; I wish to seek for my grandmother," he said to him. "I had made her a promise," he said to him. "Anyhow, we both have not had the same kind of birth, so that we should ever be together," he said to him. "You are yourself, my elder brother, like a real human being; and (as for) myself, from

anicinābäng kigīyā^{u}; nīndạc wayäbinigātäg mī·i·mā wändcīyān," udinān usayä^{n}yạn.

Ānawidạc Nänā'pātạm kāwīn minwändạnzī pābigä tcipa'kä·ā·t ucīmäyạn, ānodạc pạgusänimān tciwīdcīwāt.

Nänabucu dạc ugi'känimān, mīdạc änāt: "Nisayä^{n}! nōngum kījiga'k kīgawīdcīwin, nīwīkicipā'kān o·o·we minis nawạtc tcimistcāg," udinān, "pä'kic tcigi'kändạmạn ānīn änigu'kwāg käganawändamạn."

Mīdạc kägä't äjimādcāwāt, tcätcikākusäwāt ä'kubīgānig. Ạnibạbimusäwād dạc ningudingigu māminonändạm awi nini; ābanābit, a'ki ä'ta wayābandạnk! Pā'kic kayä anigāgīgitōwạg, kāwīn dạc kägō i'kitosī wäsayä·i·mint. "Kicī'kātā," udigōn ucīmäyạn Nänabucōn. "Wība tawunāgucin, kāwīn kīgatạgwicinzīmin ändāyạng," udinān usayä^{n}yạn. Mīdạc kī·ạ·niwâwīndamawāt usayä^{n}yan kädici·u·gimā'kandawānit imā äyānitci^{s}.

Käga'pīdạc udigōn usayä^{n}yạn: "Nîcīm!" udigōn, "wägunändạc kīn wändciogimā'kandawāsiwạtwā, kīn kīpimātci·ạ·twā ī̇gi'^{u} pämādisiwāt?" udinān.

Mīdạc Nänabucu äjina'kwä'tawāt usayä^{n}yạn: "Nisayä^{n}!" udinān, "kīn mā kīdinänimin tcikanawänimạtwā," udinān.

"'Ō^{n}!" udigōn.

Mīdạc cigwa anitạgwicinowāt kā·u·ndcimādcāwāt; cayīgwa imā äni·a·yāwāt päcu' mī wâbandạnk wäsayä·i·mint ki'tci

what was thrown away (at birth) was the source from which I sprang," he said to his elder brother.

And though Nānā'pātąm was not pleased with the thought that so soon he was to part from his younger brother, yet it was useless for him to beg (Nānabushu) to let him go along.

But Nānabushu knew his feelings, and so said to him: "O my elder brother! during this day will I go with you, for I wish to walk round this island, so that larger it may become," he said to him, "and at the same time that you may know how big is the region over which you are to keep watch."

And so they truly started off, they went walking along the shore by the edge of the water. Now, as they thus walked along, of a sudden mindful was the man; as he looked behind, land only did he see. Now, as they went they talked, but nothing to say had he who was the elder brother. "Let us quicken our pace!" he was told by his younger brother, Nānabushu. "Soon will the evening come on, and we shall not have returned to where we live," he said to his elder brother. And then, as they went along, he explained to his elder brother how he should rule over them who were there.

And so at last he was asked by his elder brother: "O my younger brother!" he was asked, "what is the reason that you are not chief over them, you who brought back to life them that now are alive?" he said to him.

Accordingly Nānabushu gave answer to his elder brother: "O my elder brother!" he said to him, "it is you whom I wish to watch over them," he said to him.

"Oh!" he was told.

And now they were arriving at the place from whence they had started; as they were now drawing nigh to the place, then he who was the elder brother beheld a mighty

zībi undi'tagwäyānik. Mīdąc änāt ucīmäyąn: "Ānti wändcīmąga'k owä zībi? Kāwīn kägō niwâbandanzīnāban," udinān ucīmäyąn.

Mīdąc Nänabucu änāt: "Kägä't," udinān. "Kiwâbandān na ągāming? Mī·i·mā kā·u·ndcimādcāyąng," udinān.

Māma'kādändąm idąc Nänā'pādąm. Mīdąc änändąnk: "Tibi kä·u·ndcikaski·o·wängän?" inändąm.

Nänabucu dąc awąntcicigu pā'bā'pi; ąni·i·yinābit pä'kic ani·a·ī·ndawâbandąnk kägō mi'tig owayacawā'kuwäbinąnk sībink kä·u·ndcikaski·o·wāt. Mēdąc kägä't kī·ą·nimi'kąng. "'Āu!" udinān usayäyąn. "Kīn ni'tąm ācawāndawän."

"Ānīn kä·i·jikackioyąng?" udinān.

"Awau, kāwīn kīgapwānawiusīmin!" udinān.

Mīdąc kägä't äji·a·cawānduwät; mīgū ni'tąm ä'tōd uzit minawā dąc päjik umbinąng, mī āja ągāming kīta'ku'kīt. Mīdąc tcipwāpigwä'kitāt mī āja kayä win Nänabucu. Mīdąc inābit, mī wâbąndąng anigu'kutä'tigwäyānig iu zibi ābiding ä'ta kā·u·da·a·mīt.

Mīdąc imā cayīgwa Nänabucu wīpa'kä·ā·t usayänyąn. "Mīsa iu, nisayän," udinān, "tcīpa'kä·i·nān. Mī iwiti kwaya'k ijān. Mī iwiti tciwâbąmątwa kānaganąngwā," udinān. "Ōwitidąc kayä nīn nīngątijā," udinān.

Mīdąc pa'kä·i·tiwāt. Ānīcnā ātisō'kān, kāwīn Nänabucu tibātcimāsī ina'kawe tcigī·a·wina'kawä wâbąmāt unīgi·i·gō a'pī wānagadąnk iu minis. Mīyä'ta tābātcimint äjipa'kä·ā·t

river flowing by. Thereupon he said to his younger brother: "From whence flows this river? Nothing (of a river) did I see before," he said to his younger brother.

Whereupon Nänabushu said to him: "Ay," he said to him. "Do you see the other shore? It is from over there that we started," he said to him.

Astonished then was Nänā'pādąm. And then he thought: "Wonder where shall we be able to get across?" thus he thought.

But Nänabushu, on his part, only gave a laugh; as he went he observed, and as he went he was at the same time seeking for some kind of a log to lay across the stream so that they might be able to cross. It was true that he found one on the way. "Come on!" he said to his elder brother. "You first cross over on the log."

"How shall we be able to get over?" he said to him.

"Why, we shall not fail in the undertaking!" he said to him.

Thereupon truly crossed he over upon the log; the moment he put down one foot and then lifted the other, that very instant he stepped on the other shore. And so before he turned about (to see if the other was coming), then was Nänabushu also across. And as he looked, he then beheld how wide was the river which only at a single step he had passed across.

It was there that Nänabushu now meant to part with his elder brother. "The time has come, my elder brother," he said to him, "for me to part from you. Straight yonder way do you go. Over there will you see them whom we have left," he said to him. "And over in this (other) direction I myself will go," he said to him.

Thereupon they parted from each other. According to the story, not is it told if Nänabushu first went to see his parents when he left the island. All that is told of

usayäyaṇ kayä awiwâbaṃāt ō'kumisaṇ. Mīdaċ Nänabucu kīwäⁿ änitagwicing ō'kumisaṇ ändānit ayeyānit, inät tibickō kā·i·nā'paṇ udānāng: "Nintagwicin, nō'kumis."

"Nyā'ais! nyā'ais! Ānīnsa ā'pidci wâ·i·jinanāpagānsumiyäg a'paṇa!" i'kito mindimōyä.

"Kāwīn, nō'kumis! Nīn kägä't" udinān.

Mīdaċ ä·i·ji·i·nābit skwāndäng, mīdaċ kägät wâbaṃāt ōjisaṇ pipīndigänit. "Nyā! nōjis mīnangwana kägä't tägwucing!" udinān. "Kīnibu nintînändānābaṇ," udinān.

Mīdaċ Nänabucu wâbaṃāt ō'kumisaṇ, ā'pidci wâbiskānig ustigwānini mīdaċ änändaṇk: "Pāpigä äjiwâbickānig ustigwān," inändam. Mīdaċ ägut ō'kumisaṇ: "Nōjic, kaṭcinana ningī·u·ndänd kitinändaṃ? Kinwäⁿj äniwäk kigī·i·nänd," udinān ojisaṇ. "Mīdaċ kayä kaṇabaṭc cayīgwa tcinaṇgaṇinān," udinān ōjisaṇ.

"Äyeᵉ, nō'kumis. Mī ōwiti kädacāyaṇ kā'pi·u·ndcīyān," udinān. "Mī·i·witi nisayäⁿ kī·a·saṇk tci·u·gimā'kaṇdōnäg."

Mīdaċ kägä't mindimōyä äjimādcāt, ajä·a·nāt ōjisaṇ.

Kayä wīn daċ Nänabucu aṇimādcā, ningutci pa'kān ijāt; käyābi nōngum pimusätug, tibi nōngum äyāgwān; māgicā kayä käyābi nōngum pämusägwän.

him is that he parted from his elder brother and that he went to see his grandmother. And now they say that when Nänabushu arrived at the home where his grandmother was, he said to her the same thing that he had said to her in times gone by: "I have come home, O my grandmother!"

"Oh, dear me! Oh, dear me! Why should you always desire to afflict me grievously with such words!" said the old woman.

"Nay, my grandmother! It is truly I!" he said to her.

Thereupon, as she looked toward the doorway, then verily she beheld her grandson come entering in. "Ah, me! it is my dear grandson who has actually come back home!" she said to him. "He is dead, such was my thought of him," she said to him.

And so as Nänabushu looked upon his grandmother, exceedingly white was her hair. And this he thought: "In so short a while has her hair whitened," he thought. Whereupon he was told by his grandmother: "My grandson, do you think that you have been absent but a little while? A long time have you been gone," she said to her grandson. "And perhaps the time has come for me to leave you," she said to her grandson.

"Yes, my grandmother. To yonder place from whence I now have come shall you go," he said to her. "At that place have I placed my elder brother, that he might be ruler over you (and the rest)."

And then truly the old woman departed, she followed back the footsteps of her grandson.

And Nänabushu himself went his way, off in some other direction he went; still to this day must he be travelling along, wherever the place he now may be; and perhaps even to this day he may be walking.

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